

REPORT ON NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 30th September 1911.

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LIST OF NEWSPAPERS.

[Corrected up to the 24th August 1911.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.					
1	"Bangaratna" ...	Krishnagar ...	Weekly	Kanai Lal Das, Karmokar, age 34	1,500
2	"Bangavasi" ...	Calcutta ...	Do.	Behary Lal Sarkar, Kayastha, age 56; Hari Mohan Mukherji, Brahman, age 43; Satyendra Kumar Bose.	15,000
3	"Bankura Darpan" ...	Bankura ...	Do.	Ram Nath Mukherji, V.L.M.S., Brahmin, age 50; Bisvanath Mukherji, B.L., age 43 years, Brah- man.	453
4	"Basumati" ...	Calcutta ..	Do.	Sasi Bhushan Mukherji, age 45 years; Hari Pada Adhikari, age 40; Mani Lal Banerji, age 35.	17,000
5	"Birbhum Hitaishi" ...	Bolpur ...	Do.	Raj Ranjan Sen Gupta, age 45	732
6	"Birbhum Varta" ...	Suri ...	Do.	Debendra Nath Chakravarti, Brahmin, age 37.	943
7	"Burdwan Sanjivani" ...	Burdwan ...	Do.	Prabodha Nanda Sarkar, Kayastha ...	200 to 1,000
8	"Chabbis Pargana" Var- tavaha."	Bhawanipur	Do.	Hem Chandra Nag, B.A., Kayastha age 28.	500
9	"Chinsura Vartavaha" ...	Chinsura ...	Do.	Dina Nath Mukherji, Brahmin, age 45	1,200
10	"Dainik Chandrika" ...	Calcutta ...	Daily	Hari Dass Dutt, Kayastha, age 40 ...	500
11	"Education Gazette" ...	Chinsura ...	Weekly	Pundit Nibaran Chandra Bhatta- charyya, Brahmin, age 55 years.	1,400
12	"Hindustan" ...	Calcutta ...	Do.	Hari Das Dutt, Kayastha, age 40 ...	1,000
13	"Hitavadi" ...	Ditto ...	Do.	Anukul Chandra Mukherji, Editor; Jogendra Kumar Chatterjee and Manindra Nath Bose, Sub-editors.	20,000
14	"Jagaran" ...	Bagerhat ...	Do.		About 200
15	"Jasohar" ...	Jessore ...	Do.	Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.	500
16	"Kalyani" ...	Megura ...	Do.	Biseswar Mukherjee, age 47, Brahmin,	500
17	"Khulnavasi" ..	Khulna ...	Do.	Gopal Chandra Mukherji, Brahman, age 50.	500 to 600
18	"Manbhum" ...	Purulia ...	Do.	Bagola Chandra Ghose, Kayastha, age 40.	500
19	"Medinipur Hitaishi" ...	Midnapore	D	Manmatha Nath Nag, Kayastha, age 34.	500
20	"Muhammadi" ...	Calcutta ...	Do.	Muhammad Akram Khan, age 36; Akbar Khan.	1,000
21	"Murshidabad Hitaishi" ...	Murshidabad	Do.	Bonwari Lal Goswami, Brahmin, age 45.	162
22	"Navajivani-o-Swadeshi Christian."	Calcutta ...	Monthly	Rev. Lal Behari Shah, Native Christian age 52.	300
23	"Nayak" ...	Ditto ...	Daily	Rajkumar Sen, Baidya, age 28	3,000
24	"Nihar" ...	Contai ...	Weekly	Madhusudhan Jana, age 42 ...	300
25	"Pallivarta" ...	Bongong ...	Do.	Charu Chandra Roy, Kayastha, age 37	500
26	"Pallivasi" ...	Kalna ...	Do.	Sosi Bhushan Banerji, Brahmin, age 46	About 450
27	"Prachar" ...	Calcutta ...	Monthly		
28	"Prasun" ...	Katwa ...	Weekly	Purna Chandra Chatterji, Brahmin, age 46; Banku Behari Ghose, Goala, age 40.	650
29	"Pratihar" ...	Berhampore	Do.	Kamakhyia Prosad Ganguli, Brahmin, age 52.	508
30	"Purulia Darpan" ...	Purulia ...	Do.	Amulya Ratan Chatterjee, Brahmin, age 40.	About 700
31	"Ratnakar" ...	Asansol ...	Do.	Satya Kinkar Banerji, Brahman, age 25.	600
32	"Samaj" ...	Calcutta ...	Do.	Sarat Kumar Mitra; Bihari Lal Ray, B.A.; Saroda Charan Mitra, chief contributor.	1,000
33	"Samay" ...	Ditto ...	Do.	Adhar Chandra Das ...	500
34	"Sanjivani" ...	Ditto ...	Do.	Shiva Nath Sastri, M.A.; Ramananda Chatterjee, M.A.	10,000
35	"Sri Sri Vishnu Priya-o- Ananda Basar Patrika."	Calcutta ...	Do.	Rasik Mohan Chakravarti, Brahman, age 38.	2,000
HINDI.					
36	"Bara Bazar Gazette" ...	Calcutta ...	Weekly	Chaturbhuj Aditihya, Brahman, age 30 years.	800
37	"Bharat Mitra" ...	Ditto ...	Do.	Sew Narain Sing, age 39; and Amrita Lal Chakravarti, Brahmin, age 48.	3,200

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation
HINDI—concl.					
38	"Bihar Bandhu" ...	Patna ...	Weekly	Nand Kisor Das Sarma, age 32 ...	600
39	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, Kayastha, age 37 ...	1,000
40	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. Dr. A. Nottrott ...	1,350
41	"Hindi Bangavasi" ...	Calcutta ...	Weekly	Hari Kissen Joahar, Khettri, age 35 ...	3,000
42	"Hitvarta" ...	Ditto ...	Do.	Rao Purandkar, Mahratta, Brahmin, age 39.	3,000
43	"Lakshmi" ...	Gya ...	Monthly	Madho Prasad, age 32 ...	200
44	"Marwari" ...	Calcutta ...	Weekly	R. K. Tebrevale, Hindu, age 40 ...	600
45	"Mithila Mibir" ...	Darbhanga ...	Do.	Bishno Kanta Jha,	530
46	"Sattya Sanatan Dharm" ...	Calcutta ...	Monthly	Radha Mohan Gokulji, Vaisya, age 41	500
47	"Shiksha" ...	Arrah ...	Weekly	Shukhul Narain Panday, Brahmin,	2,000
48	"Sri Sanatan Dharm" ...	Calcutta ...	Do.	Ambika Prasad Bajpa; Sew Narain Lall.	300
49	"Tirhut Samachar" ...	Muzaffarpur ...	Do.	Sangeswar Prosad Sarma, Babhan by caste.	200
PERSIAN.					
50	"Nama-i-Muqaddas Hablat Matin."	Calcutta ...	Weekly	Sayyid Jalaluddin, Shiah, age 60 ...	1,000
URDU.					
51	"Al Punch" ...	Bankipore ...	Weekly	Syed Ahsan, Muhammadan, age 40 ...	500
52	"Darus Sultanat" ...	Calcutta ...	Do.	Quasi Abdul Latif, Muhammadan, age 37.	400
53	"Star of India" ...	Arrah ...	Do.	Munshi Muhammad Zaharul Haq, Muhammadan, age 60.	657
URIA.					
54	"Garjatbasini" ...	Talcher ...	Weekly	Bhagirathi Misra, Brahmin, age 42
55	"Sambalpur Hitaisini" ...	Deogarh, (Bamra) ...	Do.	Dinabandhu Garhnaik, Chasa, age 36.	...
56	"Samvad Vahika" ...	Balasore ...	Do.	Kasinath Panda, Brahmin, age 36 ...	336
57	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, Tamuli, age 49 ...	450
58	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy	938
59	"Utkal Varta" ...	Calcutta ...	Do.	Moni Lall Moherana, Karmoker, age 47.	600

(1217)

Additions to, and alterations in, the list of Vernacular News papers as it stood on the 1st January 1911.

Circulation	No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
600	1	"Hindi Biharee"	Bankipore	Weekly.	... Sheikh Abdur Rahim, Muhammadan.	
1,000	2	"Bajrangi Samachar"	Jamore (Gaya)	Monthly.		
1,380	3	"Sulabh Samachar"	Calcutta	Weekly.		
8,000	4	"Moslem Hitaishi"	Calcutta	Weekly		
3,000	5	"Vartavaha"	Banaghat	Weekly		
200	6	"Viswadut"	Howrah	Weekly.		
(This number fluctuates.)						
600						
520						
503						
2,000						
300						
200						
1,000						
603						
410						
667						
336						
450						
938						
600						

1871

Name	Age	Sex
John Smith	25	M
Mary Smith	22	F
James Smith	18	M

I.—FOREIGN POLITICS.

THE *Nama-i-Muquddas Hablul Matin* [Calcutta] of the 18th September takes the following from foreign papers:—The reappearance of Muhammad Ali in Persia was not without

'Taken from other papers.'

its advantages, one of them being the exposure of the hypocrites who supported the constitutional Government only outwardly. With the help of the spiritual leaders the statesman Nasirul-mulk has infused such a spirit of patriotism and love of the constitutional Government to the people as is unparalleled in the history of Persia. The Persians are so earnestly engaged in strengthening the foundation of their constitutional Government that if they continue their efforts for a few years longer Persia would not only save her sovereign rights for ever but will be quite safe from the harassments of the neighbours.

Regarding the news appearing in the *Times* that some Bakhtiariis refuse to oppose Muhammad Ali, Samsamus-Sultanat has replied contradicting it altogether. The *Times* publishes the 'protest' which is in French, but denies having published any news calling for the same. It has been ascertained that the Government has mustered an army of fifty thousand strong equipped with arms of the latest invention, and it is hoped that by early next spring the above number will be a hundred thousand. It is a rumour that Mushtasharuddowla, Minister for the Internal Affairs, has been arrested on a charge of intriguing with the enemy's party, Sipahdar is staying in Zar Ganda and Mohtashim-us-Sultanat, account on of his faithlessness coming to light, is hiding himself in some place. The shores of Khazar and the whole Mazim-down having come into the hands of the Government forces all paths of retreat for Muhammad Ali have been blocked up.

It is rumoured that a special gallows bigger than any in Persia has been constructed to hang Muhammad Ali, but should he succeed in making his escape, it will still be kept on for him till his death.

2. A correspondent of the *Nama-i-Muquddas Hablul Matin* [Calcutta] from Port Abbas writes to say in its issue of the 18th September how in spite of the Governor's assurance to the Commander of the *Fos* that his services were not required to protect the country, some blue-jackets were landed under a false pretext by the cruisers *Persous* and *Epskul* (?) and how all this is due to Kavan's stay in the British Consulate.

3. The *Nama-i-Muquddas Hablu Matinn* [Calcutta] of the 18th September says that all revolutions and bloodsheds of Persia are the result of the Russo-English Convention and the political tricks of the neighbours. Finding the Persians selfish, greedy and ignorant of politics, the neighbours have made them a catspaw to gain their object. The Russians increase their influence and interference by instigating men like Rahim Khan and Darab Mirza while the English do the same in the south by the help of Bani-Kavam and Dariabegi. Men like Shah Sultan Husain, etc., at least who are at Teheran, do not consider the north and south of Persia as parts of the country. Those who are acquainted with the geography of Persia know that there is no port so important for the safety of the shores of Persian Gulf in the whole of Asia as Port Abbas. It is to the Gulf as Port Arthur is to the Chinese shores. The Russian Government tried to get Port Abbas from the Government through late Amin-us Sultanat the very time when it took Port Arthur from China. The English, however, knowing the intentions of Russia, succeeded in defeating her in her attempts. Knowing also the importance of Port Abbas the English have, in the Russo-English Convention of 1907, succeeded in including it into their own sphere of influence. This port, if fortified and placed in the hands of a Government having a strong navy, will become more important than even Port Arthur. It is on one side a key to the Gulf and on the other a door to the shores of Mekran and the Indian Ocean. If, however, it is allowed to fall into the hands of a foreign power, it will not only appropriate all other parts in the

NAMA-I-MUQUDDAS
HABUL MATIN,
Sept. 18th, 1911.

NAMA-I-MUQUDDAS
HABUL MATIN,
Sept. 18th, 1911.

NAMA-I-MUQUDDAS
HABUL MATIN
Sept. 18th, 1911.

Persian Gulf but may reduce the Gulf to a mere tank. In spite of all this fact the members and the ministers of Persia did not for the past several years attach any importance to the Gulf or to Port Abbas and allowed the neighbours to send their army and commit all sorts of tyranny upon the people, the result of which is that the people now fear these foreigners.

It is a known fact that all the troubles and revolutions of Persia have been the outcome of the treachery of the neighbours, but they won't give up their interferences simply because they have been discovered. In politics there is no such thing as respect for the neighbours or their rights or friendship. The first and foremost duty of a politician is to create means of interferences and give trouble to the neighbouring and friendly Powers.

But the Persians cannot blame the neighbours or accuse the representatives of the English; but should thank themselves and the Government who have given ample cause for such interference. Referring to the incidents of Morocco, to the question of the Baghdad railway, to the Russo-German alliance, to the arrival of Muhammad Ali and Salar in Persia, to the shelter given to the Kavans in the English Consulate, to the obstacles in the way of Mr. Shuster's reforms, etc., the paper says that all these have been treacherously caused by the neighbours. It is the duty of the Persians to give up their selfishness and act in way so that the neighbours may not get another opportunity to play another trick. No wonder if the neighbours, besides such tricks, try to get some benefit by false reports such as what Reuter has recently given publicity to with regard to the disorders of Port Abbas and thus making the mountain of a mole-hill. The paper extolls Moqur-ud-dowla for having sent an army to keep peace in Port Abbas and also for refuting the false news of Reuter, and suggests that the news of the disorders of Port Abbas has been circulated with the intention of causing the reinstatement of Dariabegi who is a traitor to the country and in favour of the foreigners. On the strength of the report which it has received the paper falsifies Reuter's telegrams regarding the disorders of Port Abbas, and says that it is of the same nature as that which Reuter sent regarding the defeat of Amir Mokham by Salar-ud-dowla.

NAMA-I-MUQUDDAS
HABUL MATIN,
Sept. 18th, 1911.

4. The *Nama-i-Muquddas Habul Matin* [Calcutta] of the 18th September publishes a letter from the learned men of Najaf to those of Astrabad in which they say that it is their religious duty to put a stop to fighting and rebellions among the followers of Islam, and that it is their duty to proclaim Muhammad Ali Mirza, who is bringing all sorts of troubles down upon the country, is not better than a rebel like Hussain Kalshi or Rahim Khan, and therefore is virtually a representative of the Russians. They call upon the learned men of Astrabad to suppress him with the help of the brave people there. The same paper publishes a letter from Ayatullah Khorasani, a spiritual leader, pointing out the policy of the foreigners pursued in Turkistan, Kafkaz and India towards the people, and calls upon the lecturers, preachers and learned men to explain to the people how it is sinful to make friends with infidels.

NAMA-I-MUQUDDAS
HABUL MATIN,
Sept. 18th, 1911.

5. On the strength of the past five years' experience the *Nama-i-Muquddas Habul Matin* [Calcutta] of the 18th September says that it is Russia which is trying to destroy the sovereign power of Persia and putting obstacles in the way of its progress, simply because she cannot brook to see an Islamic country with constitutional Government in her neighbourhood. It is, therefore, not Muhammad Ali, Rahim Khan, Darab Mirza, Hussain Kalshi or Samad Khan that are the enemies of the sovereign rights or the constitutional Government of Persia, but it is Russia whom she instigates to create trouble in the country. The Persians should not, therefore, rest contented and consider the Government and the sovereign power of their country safe merely on account of the suppression of any of them. So long as they do not humble down Russia their country cannot enjoy peace, their constitutional Government attain maturity, or their liberty and sovereign right gain permanency. No one can deny that the mischief of the past five years was due to Russian intrigues with the people at the centre such as the members, the ministers and the native as well as foreign officers.

What is the object of Russia?

It is (1) to keep the Government involved so that it may not have time to attend to her internal reforms, (2) to create disorders in the country in order to show to the world Persia's incompetence for a constitutional Government, (3) to overawe the people by interfering in their affairs on the pretext of those disorders and Persia's inability to put them down. Having thus justified their action and gradually secured a firm footing for her troops in the country she would do with Persia as she has already done with Lahistan and Manchuria.

Who is responsible for this state of affairs?

It is the Persians who in their simplicity, credulity and a nature easily satisfied fall into their habitual idleness, lethargy and selfishness no sooner an imminent danger is averted and in the belief that the mutual hostility and rivalry of the neighbours would lead them to fight with each other and leaving the Persians alone. They should take lesson from the fate of the weak people and Governments which had once been the object of rivalry of Power and which accepted the fetters of their own accord.

What is the remedy?

It lies in the Persians giving up much of talk and becoming thoroughly practical men, to boycott the Russian goods and to shake off the awe and fear which they entertain for their neighbour and to awaken the nation and infuse a new life into it. Gradual appropriation of the country is the goal of Russia in the north and England in the south of Persia.

6. The *Hitavadi* [Calcutta] of the 22nd September refers to the vexatious restrictions on the admission of Indians into Australian territory, including the language test in which Indians are often asked to pass

Exclusion of Indians from Australia.

an examination in French, and remarks that it is a pity that the Government of India takes this exclusion of Indians from Australia easy. The Australian Government would come to its senses in a week's time if the Government of India were to legislate that no Australian who cannot pass an examination in Arabic or Sanskrit should be admitted into India. The harassment of Indians in Australia will not be at an end so long as the Government does not adopt the policy of "tit for tat."

HITAVADI,
Sept. 22nd, 1911.

7. The *Hitavadi* [Calcutta] of the 22nd September remarks that the intensity of the feeling against foreigners in Australia may be judged from an article in the *Sydney Bulletin* declaring that subjection to

Animosity against Indians in the Colonies.

Germany would be preferable to the admission of black and yellow races into Australia, and that it would be far better for Australia to have no separate navy at all than that the control of that navy should be vested in a Parliament [the English Parliament] in which members of those races can sit as representatives. The pride and animosity manifested by this declaration is, in the writer's opinion, of evil augury.

HITAVADI,
Sept. 22nd, 1911.

Equally eloquent in its testimony to the hatred of Indians is the circular of the Chamber of Commerce of Kruger's Dorp in South Africa calling upon every white man not to purchase articles of Indians on the ground that though they sell things cheaper than white men they, unlike the latter, remit every pice they obtain to their own country and use none but the articles of their own country.

It is strange that our Anglo-Indian contemporaries who become frantic with rage as soon as Indians exhort their own countrymen to purchase indigenous articles at a higher price than that for which similar foreign articles can be obtained, are silent over this circular of the Chamber of Commerce of Kruger's Dorp and do not think it fit to advocate cheap commodities on behalf of the poor.

II.—HOME ADMINISTRATION.

(a)—Police.

8. The *Sulabh Samachar* [Calcutta] of the 22nd September writes :—

Mr. Bromage of the Calcutta Police.

We understand that Mr. Bromage, the Deputy Commissioner of Police, Calcutta, is taking active steps to put down corruption among

SULABH SAMACHAR,
Sept. 22nd, 1911.

the subordinate ranks of the force. A number of Vakils from Alipore waited on him the other day to thank him for this work and were courteously received by him. Government is always ready to put down wrong and oppression.

HITAVADI,
Sept. 22nd, 1911.

9. The *Hitavadi* [Calcutta] of the 22nd September is glad to learn that Mr. Bromage, Deputy Commissioner of Police, Calcutta, has set about remedying oppressions by the police underlings. The public will bless him with uplifted hands if he can succeed in the endeavour.

NAYAK,
Sept. 25th, 1911.

10. The *Nayak* [Calcutta] of the 25th September writes:—
"Cover it up with the basket."
[A temporary truce to all strife and quarrel.]

The Pujas are approaching and their Imperial Majesties' auspicious visit will follow soon after. So the next few months will be joyous ones, when all quarrel and strife will be out of season. Moreover, we never wield our pen with any intent to embarrass Government. Government will be particularly busy now about the preparations for the Durbar, so any criticism of the conduct of the police at the present moment will be neither convenient nor efficacious. So let us keep our sorrows in the background for a time and so long as their Imperial Majesties continue their auspicious sojourn in this land, let us go on silently suffering.

We say this for two reasons. We know that Lord Hardinge personally attends regularly to what the *Nayak* says. During the next few months His Excellency will be busy about the Durbar and will not therefore be able to do justice to the complaints of the *Nayak*. Indeed if he has to listen to those complaints now, it will mean some vexation of spirit to him. Furthermore, our late personal interview with the Hon'ble Mr. Halliday has removed many of our own doubts. He is a liberal-hearted and sweet-tongued official, with a smiling face. To see him one would think that he is incapable of permanently cherishing resentment against anybody. Moreover, Mr. Halliday is a most hard-working official. He works from morning till evening and often sits up to a late hour of the night to cope with his office business. He has no leisure to do mischief. Then again, considering his parentage, he cannot possibly be a bad man. He has been connected with the Calcutta Police now for fifteen years, and has never directly done anything bad yet. But then he has to work with a number of men, and has to defer to their advice; occasionally therefore through bad counsel he is betrayed into errors. But he cannot be blamed therefor. People used to say that Mr. Halliday was ill-disposed against Panchkari Banerji. But from careful observation during the past few months we gather that this impression is unfounded. For the trouble into which the *Hitavadi* got over the *Kimacharyam atahparam* article, Mr. Halliday was not responsible; it was the result of heat reflected from the sand, so to speak—some of the *Hitavadi's* friends of that day had a hand in it in fact. And as Mr. Halliday, on his part, signed without scrutiny a subordinate's report, so Panchkari Babu on his part invited trouble on himself by seeking to please his employers. Anyway letting alone the past, it may be said that Panchu Babu harbours no resentments now, and Mr. Halliday too bears no grudge.

And we shall take the present opportunity to warn three persons, who, as it were, reflect heat like sand. Rai Benod Kumar Gupta Bahadur's conduct has taught us that a crow does, after all, eat crow's flesh, so to speak. We knew something of what happened in regard to the imprisonment of various people in connexion with our Chakrabatti's murder, with the *Anaṣṭraḥa* case, with the publication of the *Yugantar* and the *Sandhya*. While we shall cordially support Government in bringing the real offender to punishment we must profess our inability to support such doings on the part of an individual police officer. We have also come to know something of a new

venture on which Benode Kumar Babu is engaged. He has come to be modern Visvamitra,* so to speak, who has begun making new creations. He knows we are strongly opposed to such undesirable creations. Why was the police-officer who arrested Benode Babu's men in connexion with a 'pass' for the Minerva Theatre transferred to Cossipore? We hear that Benode Babu has been placed in charge of appointments and

*The sage Visvamitra is said to have usurped the domain of the Creator and created some new beings and things.

dismissals. Mr. Halliday will be spared a great deal of opprobrium if he keeps a sharp eye on the Rai Bahadur's doings. As we have said, we cannot bear heat reflected from the sand, so to say. We can put up with any number of reproofs from Mr. Halliday, but it is intolerable that Benode Babu will go to his brother-in-law and brag of his achievements and reveal official secrets and threaten people at random (with all sorts of pains and penalties). We can put up with kicks from our master, from a member of the ruling race, but we cannot tolerate abuse from that member's favourite *khansama*. Let Mr. Halliday remember this and we shall bless him unstintedly.

Next we humbly pray of the Viceroy and the Lieutenant Governor to write to us, if they find any article in the *Nayak*, the English translation of which gives them ground for annoyance with us. We shall supply them with an English translation from our side and also afford any explanations called for. We believe Bengali articles are not always correctly translated in the Bengali Translator's office at the Bengal Secretariat. We cannot assert with any emphasis that Rai Rajendra Chandra Sastri Bahadur is as careful in this matter as he should be. The *Hitavadi* sedition case has strengthened this impression in our minds. So, if any trouble arises in the Secretariat over the *Nayak's* writings, if the official steps to be taken in connexion therewith are decided on after consideration of an explanation from the *Nayak*, no ground for complaint remains. We shall be ever grateful to Lord Hardinge and to Mr. Duke if this request of ours is acceded to. It is not possible to reveal fully everything about everybody. So we have to talk by hints. And lastly we shall refer to Rai Purna Chandra Lahiri Shaheb. Being connected with the Arms Act Department, he is no longer in direct touch with us. But we may tell Mr. Halliday that he too is not endowed sparingly with virtues, and it would be well if his doings were supervised with some care. We have now named all the three and for the immediate future we shall maintain a strict silence about the police, let our rulers see that in the coming days of rejoicings, no ground for sorrow and complaint is afforded us.

11. The *Samay* [Calcutta] of the 22nd September reproduces the views of the *Viswaduta* of the 19th September (see paragraph 24 of the Weekly Report on Native Papers for week ending 23rd September 1911) on the subject of the housing of Kabulis in Howrah.

12. The *Hitavadi* [Calcutta] of the 22nd September remarks that coming to learn that they will be compelled to live in Howrah many Kabulis have already rented houses in Howrah, some of them settling in Hindu quarters. The writer suggests that they may not be allowed to settle in Hindu quarters and that they may be compelled to live peacefully in other quarters.

13. Referring to the protest made by the inhabitants of Howrah against the proposed quartering of the Kabulis in that town, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 21st September says that the turbulent Pathans should be quartered at a distance from all localities. Besides this, they should be always under adequate police guard. It is hoped that in solving the Kabuli problem the Government will keep its eye on these two points.

14. Referring to the arrangements that are being made at Howrah for keeping all incoming Kabulis under surveillance, the *Dainik Chandrika* [Calcutta] of the 20th September says:—

Will it be possible for the five officers of the Frontier Police who are being brought down to Calcutta for the work to look after all the Kabulis in all the trains that arrive at Howrah? Moreover, arrangements ought to be made not only at Howrah but also at Mokameh and Burdwan to keep a sharp eye on Kabulis. At the latter two stations no Kabuli should be allowed to proceed to Calcutta without furnishing an account of himself. The river also from Hooghly to Calcutta should be patrolled by police steamers, so that no Kabulis may come down to Calcutta by the river via Hooghly. The attention of the authorities is drawn to these suggestions.

As regards the objections raised by the inhabitants of Howrah against the projected arrangements, the writer says that although they are not

SAMAY,
Sept. 22nd, 1911.

HITAVADI,
Sept. 22nd, 1911.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Sept. 21st, 1911.

DAINIK CHANDRIKA,
Sept. 20th, 1911.

altogether unreasonable yet it is difficult to find out a place for Kabulis where there are no inhabitants. The Pathans being British subjects cannot be indiscriminately prohibited from stirring out of their homes and carrying out their business in Bengal. The Kabuli problem is a difficult one and the people await the Government's solution of it.

SANJIVANI,
Sept. 21st, 1911.

15. Referring to the account published in the *Charu Mihir* of Mymensingh of the numerous domiciliary searches held at Mymensingh and Kishorganj on the 8th instant, the *Sanjivani* [Calcutta] of the 21st September says:—

Nowhere was anything incriminating found. Some of the persons whose houses were searched are the ornaments of the Bengali society. Why did the police enter into their houses and search them only to find that they contained nothing objectionable? In reply the police may say that they had been informed that stolen articles were concealed in their houses. But now that the information has turned out false, what punishment will be awarded to the informer? How long more will respectable people be persecuted on the words of liars? The country is being greatly discontented at the insult offered to such respectable persons. Domiciliary searches will not cease so long as professional false-informers are allowed to go scot-free.

SAMAY,
Sept. 22nd, 1911.

16. Referring to the manner in which the police pestered the volunteers at the Faridpur Conference for their whereabouts, etc, the *Samay* [Calcutta] of the 22nd September asks, what right have the police to molest respectable youths in this fashion?

TIRHUT SAMACHAR,
Sept. 21st, 1911.

17. Referring to the Government report on deaths caused by wild animals in 1910, the *Tirhut Samachar* [Muzaffarpur] of the 21st September says:—"Government is contributing to this destruction of the people by the strictness of its Arms Act!"

SATYA SANATAN DHARMA,
Sept. 21st, 1911.

18. Referring to the punishment of a police-officer for torturing an accused to death in Poonah, the *Satya Sanatan Dharma* [Calcutta] of the 21st September says:—

A great thing! It is seldom that any notice is taken of the doings of a police-officer; here in Bengal these persecutors of the police receive promotion.

HITAVARTA,
Sept. 21st, 1911.

19. The *Hitavarta* [Calcutta] of the 21st September feels reluctant to believe the news that the police under a magisterial order has stopped the Ganesh Festival at Nagpur on the ground that Mr. Tilak's portrait and some boards bearing *Bande Mataram* were exhibited. Is it, asks the paper, that because Mr. Tilak wrote something against the Government, all his other uncommon qualities have so disappeared that people should not even keep his portrait in their homes? And what sedition did *Bande Mataram* ever commit? The Government of India is requested to give its attention to this.

SATYA SANATAN DHARMA,
Sept. 21st, 1911.

20. The *Satya Sanatan Dharma* [Calcutta] of the 21st September is surprised to see that in sedition cases almost all those arrested were Hindus and those who arrested them were Muhammadans, whether belonging to the General or the Detective Department of the Police. Considering the bad impression on the minds of the people that Government favours the Musalmans it behoves the Government to be careful in what it does, for these things do no good either to the Government or the people.

(b)—Working of the Courts.

HITAVADI,
Sept. 22nd, 1911.

21. Referring to the decision of the local Subordinate Judge in favour of the plaintiff in the suit in which Babu Gobinda Das sued Viswambhar Das for damages for having outcasted him on the ground of his having made a sea-voyage, the *Hitavadi* [Calcutta] of the 22nd September remarks as follows:—

We are not opposed to sea-voyage and have no intention of seeing people, who make such voyages, socially punished. We are, however, astounded,

and alarmed at the result of this Benares trial. A man does something, whether rightly or wrongly, is not the question here, in violation of the directions of the social leaders, and is therefore excluded from the pale of society. The man seeks redress in a law-court and obtains it, and thereby not only sets society at naught but gets it punished. Those who refused to eat and drink with him or to enter into matrimonial alliances with him are compelled by an order of the State to pay the outcasted man damages. Does not this decision establish that no one is to punish another socially? Is this desirable? The laws of the Government cannot force one, against his will, to hold social intercourse or form matrimonial alliances with another. But we are afraid that, on the precedent of this decision, no one will have the right to outcaste another. Does not this constitute a direct interference in our social affairs?

22. Commenting on the judgment of the Subordinate Judge of Benares in the Agarwala defamation damage suit the *Hindi Bangavasi* [Calcutta] of the 25th September remarks

Court on social questions.

that *Sastric* injunctions about sea-voyage have little to do with the finding of the court, but this being the *Kali* (iron) age there is nothing impossible.

23. The *Nayak* [Calcutta] of the 25th September says that the new system of sending landlord's fees to landlords by money-order is a very good one. But when

Landlord's fees.

Deputy Collectors send the fees they omit to write the names and addresses of the selling tenants in the coupons of the money-order forms. This causes great inconvenience to landlords who, when they get more than one fee at one time, cannot make out which fee is for which tenant. There is a rule for sending notices to landlords for all landlord's fees, but such notices are not regularly received. Under the circumstances how can a landlord make a mutation of names without knowing the name of the tenant concerned, and without such a mutation no civil court will entertain a rent suit in respect of the land concerned. Big and powerful landlords have not to suffer much inconvenience on account of this difficulty, for they never make any mutation without realizing the fourth part of the annual rent *chauth*. But it is the weak and peaceful zamindars who suffer.

24. Referring to the exclusion of all but those in any way connected with the Ashe murder case in spite of the order of the High Court to the contrary, the *Hindi Bangavasi*

Ashe murder case.

[Calcutta] of the 25th September says that it would be to the discredit of the Madras High Court if the news of gentlemen being dishonoured by the sergeants be correct. All troubles would, however, cease if the Chief Justice orders some better arrangements (about the admission of the people).

25. The evil of demanding security from the papers and the press is found by the *Satya Sanatan Dharma* [Calcutta] of the 21st September spreading from other places to the Punjab and is attributed to the want of a Press

Security from papers and presses.

Committee who by common consent could stop their papers and thereby show to the Government how much they served it and how it would stumble in and fail for want of light now shed by them.

HINDI BANGAVASI,
Sept. 25th, 1911.

NAYAK,
Sept. 25th, 1911.

HINDI BANGAVASI,
Sept. 25th, 1911.

SATYA SANATAN
DHARMA,
Sept. 21st, 1911.

(d)—Education.

26. In the *Shiksha* [Arrah] of the 21st September some one subscribing himself 'A teacher' draws attention to the injury

An injurious system.

caused to the education of the majority of the boys of Middle, Upper and Lower Primary Schools under the present system of selecting only the best boys for competition at the Scholarship examination the teacher employing all the energies in training a few and neglecting the rest of the boys who therefore fail to make any exertion to improve their capacity.

27. The *Shiksha* [Arrah] of the 21st September reports great consternation among the educated Biharis to hear the talk of raising the rates of fees in the Patna College.

About Patna College.

SHIKSHA,
Sept. 21st, 1911.

SHIKSHA,
Sept. 21st, 1911.

SANJIVANI,
Sept. 21st, 1911.

28. A girls' school, writes the *Sanjivani* [Calcutta] of the 21st September, was first established at Noakhali in 1877. The present Middle Vernacular School in the town is that same school improved and enlarged. In 1902 the Noakhali District Board took charge of the school, and under the fostering care of sympathetic Deputy Inspectors of Schools and Masters and Mistresses the school flourished so well that the number of names on its rolls rose from 36 to 120. At the beginning of 1911 Government took over entire charge of the school and formed a school committee with twelve members, six males and six females. Two of the female members have gone away to distant places with their husbands, who are public servants, and no new members have been appointed in their places. The Head Mistress of the school is another member of the school committee. None of the members of the committee have any girls of their own families reading in the school. They are, therefore, not expected to have any real acquaintance with the working of the institution. The total number of girls now reading in the school is 131, of whom three are Brahmos, three are Musaimans, one a Christian and the remaining 124 Hindus. The school committee exists only in name, the real authority being wielded by the Divisional Inspectress of Schools. It is a pity that European ladies who have no acquaintance with Bengali are appointed Inspectresses of Schools in this country in preference to Bengali lady graduates. The first thing that Government did after taking over charge of the Noakhali Girls' School was to appoint a Christian as its Head Mistress on a monthly salary of Rs. 50. We heard many things about this appointment, which we shall speak out later on, if necessary. So far as we know we can confidently say that this Head Mistress never passed any examination. It is, therefore, a matter for consideration why she has been appointed to her present post on a monthly salary of Rs. 50.

It is strictly against rule to teach girls anything contradictory to their religious ideas. The following account will show how the present Head Mistress of the Noakhali Girls' School grossly violated this rule in a lesson on the usefulness of cows:—

"What benefit do we get from the bovine species?" asked the Mistress. The Hindu girls answered this question according to the ideas which their religion had taught them to entertain about the bovine species. But the Mistress again asked: "What is done with beef?" The girls shrivelled up as it were, hung their heads and replied: "It is thrown away." The Mistress asked: "Why, won't you cook it for your husbands?" The girls became dumb. A few moments after she realised the situation and added: "Of course when your husbands will return from England as barristers?" It is for the authorities to judge whether such lessons against the religious susceptibilities of students are proper or not. Coming to know that the incident had created a commotion in the town, the Mistress called the little girls and taught them to deny, if asked by the Inspectress of Schools, that she (the Mistress) had any such conversation with them. What a moral advice to little students! The authorities should consider whether the school should continue to be under the management of such a mistress.

We have come to know that the Secretary to the Suhrid Sammilani Sabha of Noakhali has petitioned the Inspectress of Schools and the Magistrate in connection with certain grave charges against the Mistress, and we hope that an enquiry will soon be instituted into the matter. And we shall be glad to see all that we have written contradicted.

HITAVARTA,
Sept. 21st, 1911.

29. The news that has been received from Faridpur about the severe caning by the Head Master of the Local Zilla School of two students who had attended the Hon'ble Pandit Madan Mohan Malaviya's speech in the Faridpur Conference on the Hindu University makes the blood of the *Hitavarta* [Calcutta] of the 21st September boil, but it has some doubt as to the correctness of the news. The teacher who reported the presence of the students in the meeting to the Head Master was once, it appears, the Assistant Secretary to a fair where *nautches* were held of women of illfame and was attended by school students. The Education Department should at once, says the paper, bring to senses these two teachers, disgrace to their class, who

consider Mr. Malaviya's religious speech worse than even a performance of dancing girls.

30. The Narayanganj correspondent of the *Sanjivani* [Calcutta] of the 21st September says that the committee of management of the Narayanganj School has unjustly dismissed the following teachers at the request of Mr. Stapleton, Inspector of Schools, Dacca Division:—

(1) Babu Jajneswar Kar. He served as Head Pandit for 28 years with great credit. None of his students ever failed in Sanskrit. Was never absent during the 28 years. Attended school from his house, a distance of seven miles. Is the President of a Chaukidari Union and a very pious man.

(2) Babu Gurucharan Datta served as second Pandit for 26 years without blame. Attended school from a distance of seven miles.

(3) Babu Tarak Chandra De. A very popular and able teacher of 22 years' standing. Was once before dismissed at Mr. Stapleton's request on the ground that he had not passed the Entrance Examination; but was subsequently reinstated at the recommendation of the Syndicate of the University.

(4) Babu Joges Chandra Sen, B.A., served with ability for ten years. Was once asked by Mr. Stapleton why he was so much loved by students. Had submitted a letter of resignation before the school committee met. In the meeting the President proposed his dismissal. But a missionary member strongly objected to this, and after a good deal of discussion the resignation was accepted.

(5) Babu Kalikumar Ghosh served creditably for 18 years. His fault was that a son of his had been convicted in the Dacca Conspiracy case.

(6) Babu Rajendra Chandra Ganguli, a drill-master of recent appointment. Had given no ground for complaint.

31. Referring to the dismissal of Babu Kali Kumar Ghosh, who was a teacher of the Narayanganj School for full 16 years, by the school committee, at the request of Mr. Stapleton, Inspector of Schools, Dacca Division, the

A teacher dismissed for the offence of his son.

Sri Sri Vishnu Priya-o-Ananda Basar Patrika [Calcutta] of the 21st September writes:—

We do not know of any other offence of Babu Kali Kumar besides that his son was one of the accused in the Dacca Conspiracy case. Sons do not always follow the advice of their fathers. We are, therefore, unable to make out why such a heavy punishment as dismissal has been meted out to Babu Kali Kumar for the offence of his son.

32. Referring to the rumoured dismissal of Babu Kali Kumar Ghosh, a teacher of the Narayanganj School, on the supposed ground of his son being a convicted accused in the Dacca Conspiracy case, the *Samay* [Calcutta] of the 22nd September fails to understand why the father has been punished for the son's fault.

33. Referring to the rumour that at the instance of Mr. Stapleton, the local Inspector of Schools, the committee of the Narayanganj School has dismissed a teacher of that school, Babu Kali Kumar Ghosh, for no other fault apparently than that of having begotten, 16 years ago, Aswini Kumar, a convicted accused in the Dacca Conspiracy case, the *Basumati* [Calcutta] of the 23rd September says that the maxim hitherto was 'like father' like son.' But 'like son, like father' would seem to be the maxim recognised by the East Bengal authorities.

34. In its second article on "The necessity of a Hindu University" the *Hitavarta* [Calcutta] of the 21st September attempts to refute the *Statesman's* following objection:—

"Nor can there be any gain-saying of the contention that, whereas mixed universities help to break down the barriers of sects and to promote mutual understanding and tolerance, the natural tendency of sectarian institutions is to stereotype religious narrowness and bigotry and foment religious dissensions."

SANJIVANI.
Sept. 21st, 1911.

*SRI SRI VISHNU PRIYA-
O-ANANDA BASAR
PATRIKA,*
Sept. 21st, 1911.

SAMAY.
Sept. 22nd, 1911.

BASUMATI.
Sept. 23rd, 1911.

HITAVARTA.
Sept. 21st, 1911.

The above contention gives, says the *Hitavarta*, rise to the following questions, namely:—

(1) Do sectarian universities beget religious bigotry, (2) Do mixed universities promote tolerance and bring about mutual friendliness and (3) whether or not it is desirable for the good of the society to do away with class distinctions altogether?

As regards the first question the paper argues that the object of the proposed sectarian universities is to develop the noble qualities of respective sects and to root out the defects, but no thoughtful and cultured man thinks that religious bigotry is a good thing. This is true of all sects, but in case of the Hindus it is much more so, for the religious tolerance is their inborn nature. The Christians or Muhammadans respectively believe that one who does not believe in Christ as son of God, or one who does not accept Muhammad to be His Prophet is doomed to eternal hell; but there is no such belief among the Hindus who do not hate other religions. But this quality of liberality and toleration is slowly disappearing from among them also owing to the merely secular education of the mixed universities on account of the false vilification of their religion in season and out of season at the hands of the Christian missionaries. That liberality and toleration will be revived among the Hindus by giving them liberal religious education in the Hindu University.

The paper answers the second question in the negative. Experience has shown that in the period of more than half a century the mixed universities have not been able to promote fellow-feeling among the various classes of people inhabiting this country. The mutual sympathy and goodwill which are manifest among the educated people of different parts of the country are not the result of university education at all, but they are the outcome of the influence of the western political ideals and of the circumstance of being placed under one and the same Government. On the contrary, intolerance is more strong among the people who have received university education. The evil effects of this intolerance in the sphere of politics during the last four or five years needs no description.

Coming to the third question the paper writes at some length to show that class distinction is necessary to well being and smooth working of society. It admits, however, that there are defects in the present arrangement which must be removed, but the reform has to be taken in hand with great caution and foresight, and the men who will have received liberal and religious education in their own national university and thus have had the best opportunity of thoroughly and sympathetically studying and grasping the reform problem are alone fit for the task.

MITHILA MIHIR,
Sept. 23rd, 1911.

35. Did the objections against a sectarian university which are now urged by the *Statesman* not occur to its mind, asks the *Mithila Mihir* [Darbhanga] of the 23rd September, when the talk of the Moslem University was engaging the attention of the country; or the Moslem University is not a sectarian university?

The paper does not understand what has led the *Statesman* to suppose that the graduates of the Hindu University will be inferior in knowledge and culture to those of the Government Universities.

HITAVADI,
Sept. 22nd, 1911.

36. In continuation of its previous article on the subject (see Report on Native Papers for week ending 2nd September, paragraph 42), the *Hitavadi* [Calcutta] of the 22nd September observes as follows:—

The real aim of the Moslem University movement.

The efforts of the leaders of the Moslem community in India for the social and religious progress of their co-religionist have for their aim the future advancement of the vast Moslem confederacy all over the world. It is with an eye to this consummation that they are for directing the culture and education of their community along new channels. In the eye of many the Hindu extremists are a body tainted with sedition. But long before the advent of the party of extremists in India the Pan-Islamic movement raised a loud outcry against those obstacles to their own advancement, the Christian Powers of Europe. But those days are gone by. By entering into an alliance with Turkey England has won the affection and esteem of the whole Moslem confederacy. She has

baffled the political stratagem of Germany and come to be recognised as the defender of Islam.

The Moslem leaders in India are laying their schemes with an eye to the political ascendancy of Young Turkey. It is their main object to secure, with the aid of England, the advancement of the Moslem confederacy and along with it that of their own community in India. So it is evident that the interests and aspirations of the Moslem community are not confined within the four corners of India. In fact, the present Moslem political and educational movement in India is only a part of the Pan-Islamic movement.

In support of this view a writer in the *Dawn Magazine* has quoted a portion of an article contributed by Mr. Suhrawardy to the *East and West* for May 1907. In that article dealing with the aims and aspirations of the Pan-Islamic movement, Mr. Suhrawardy advanced the view that as the head and leader of the Moslem confederacy it is the duty of the Kalif to bring together and unite Moslem communities all over the world, and that the religious conclave of the Kalif is, as it were, the centre of that vast confederacy. In an article contributed by the same writer to the *Moslem Review* for January 1910, he wrote that so strong is the affection and reverence felt by all Musalmans for the Kalif that on the proclamation of a *jihad* by him the entire Moslem confederacy from one end of the world to other may take fire, and that this religious zeal was manifest in India at the time when a collision threatened to take place between England and Turkey over the *Taba* question.

These utterances are a clear index to the aims and aspirations of the Moslem leaders. Mr. Montagu, in his late budget speech, and the Labourite leader, Mr. Ramsay Macdonald, in a Moslem meeting, have borne testimony to this strong Pan-Islamic sympathy transcending all narrow limits of race or clime.

When, therefore, the Hon'ble Aga Khan or the Right Hon'ble Mr. Amir Ali refer to their co-religionists, in India, they name a community whose interests and ideals are not identical with those of other Indian communities, indulging as that community does in dreams of the advancement of the vast Moslem confederacy.

Having advanced these views the writer in the *Dawn Magazine* next proceeds to consider the object of the projected Moslem University. The projectors of the scheme have referred to the "peculiar wants" of the Moslem community without stating what those wants are. But the proceedings of the Moslem leaders seem to show that their primary object in this matter is the advancement of the Moslem confederacy, and that the educational progress of the Indian Musalmans is only their secondary aim.

That such is their aim is borne out by reports of Sir Saiyid Ahmed's association for the advancement of Moslem knowledge as well as by the remarks made by his biographer, Major-General Graham. It is evident from these utterances that not the present needs of the Indian Musalmans but the future exigencies of the Pan-Islamic movement were to regulate all educational projects for the benefit of the Moslem community. And this is what has generated the "peculiar wants" of the Moslem community.

For this we cannot blame the Moslem leaders, as it is neither illegal nor blamable. But the other Indian communities have a right to know their real aims and views in this matter, so that they may be in a position to know how far they may count upon Moslem co-operation in the advancement of the national cause.

Anyway the surmises of the writer in the *Dawn Magazine* require to be refuted. The project of the Moslem University will be welcomed by every community in India if it be demonstrated that its object is to promote the common cause.

(e)—*Local Self-Government and Municipal Administration.*

37. The *Sulabh Samachar* [Calcutta] of the 22nd September writes:—

We invite the attention of Government to what the *Indian Medical Gazette* says about the import of adulterated medicines from Europe into
Adulteration of medicines and food-stuffs in India.

SULABH SAMACHAR,
Sept. 22nd, 1911.

India. In the country itself also almost all food-stuffs are more or less adulterated. The evil is serious enough in all conscience, and requires prompt redress from Government.

JASOHAR,
Sept. 16th, 1911.

38. A correspondent of the *Jasohar* [Jessore] of the 16th September takes exception to an order issued by the District Magistrate of Jessore to the effect that jute should be steeped in *banorhs* (natural small lakes), where there are *banorhs* over and above tanks or *dighis* large tanks, and in carefully enclosed portions of these lakes where there are no tanks or *dighis*. The effect of this order will be terrible. It is impossible for cultivators to make such enclosures as will perfectly separate the water within them from the water outside. Indeed, the condition of people living on the banks of these *banorhs* will be pitiable. The Magistrate's order will embolden cultivators to defy everybody in the matter of jute-steeping. The cry for sanitation has indeed become a cry in the wilderness.

TIBHUT SAMACHAR,
Sept. 31st, 1911.

39. According to the *Tibhut Samachar* [Muzaffarpur] of the 21st September the idea that vaccination should no longer be compulsory is gaining ground in this country in view of its necessity having been questioned in Europe.

HINDI BANGAVASI,
Sept. 25th, 1911.

40. Referring to the serious outbreak of plague in Lonauli (Bombay) and the way in which, as the *Advocate of India* reports, corpses are being disposed of, the *Hindi Bangavasi* [Calcutta] of the 25th September observes that if preventive measures are not adopted and better arrangements are not made for the disposal of the dead bodies, the disease may spread all over the country and create a havoc.

(g)—Railways and Communications, including Canals and Irrigation.

HINDI BANGAVASI,
Sept. 25th, 1911.

41. The *Hindi Bangavasi* [Calcutta] of the 25th September referring to the reply to the Hon'ble Mr. Sachindanand's question denying the paucity of third class railway carriages, asks the Hon'ble Member replying to the question to be present at the Howrah railway some day when the Delhi train arrives there at 2 P.M., and then explain the cause of each compartment containing double the number of passengers admissible under the Company's rules. As for the comfort and spacious accommodation afforded by goods wagons to which the Hon'ble Mr. Wynne alluded the paper asks why then have any third class carriages at all? Why does not the Government stop the construction of these carriages?

(h)—General.

HITAVADI,
Sept. 22nd, 1911.

42. The *Hitavadi* [Calcutta] of the 22nd September expects to see during Sir Charles Bayley's regime a departure from the policy of repression which has characterised hitherto the administration of the new province.

BASUMATI,
Sept. 23rd, 1911.

43. In continuation of its previous article on the subject (see Report on Native Papers for week ending 23rd September 1911, paragraph 59), the *Basumati* [Calcutta] of the 23rd September criticises as follows the *Sulabh's* defence of the Home charges:—

The Home charges.
The clever writer in the *Sulabh* remarks that it is advantageous to India to make loans in England as she, on account of her connection with that country, can secure a loan at a rate of interest $3\frac{1}{2}$ per cent. (a much lower rate than would be charged in India) while even a prosperous country like Japan has to secure loans there at a rate of interest of $5\frac{1}{2}$ per cent. Reasoning in this way, by suppressing the truth, was rare in this country. But thanks to the *Sulabh*, it has now become very frequent. Whence does the writer

learn that Japan is a prosperous country? Is not the writer aware that, for want of funds, Japan is unable to effect many necessary reforms? Besides, a loan to Japan is far less secure than one to India—a circumstance which sufficiently accounts for the disparity in the rates of interest.

Secondly, excepting the acquisition of interest on capital, England can look for no other good from construction of railways in Japan, whereas an Indian railway offers almost an exclusive field for the employment of English youths on fat salaries.

Thirdly, to counteract the evils of railway extension Japan levies a high rate of duty on foreign manufactures, whereas, in consequence of such extension, even the ancestral profession of weavers threatens to become extinct in India.

Railway extension is proceeding in India at an astonishing rate. The area of British India is about 1,000,000 square miles, but it contains at least 34,000 miles of railways. No other poor country has such an extensive system of railways. Russia is the only country which lends itself to a comparison with India as regards financial position. But Russia with an area of 8,500,000 square miles has only 41 thousand miles of railways. Japan with an area of 150,000 square miles, that is to say, only a sixth of the area of British India, and with an income per head more than four-fold of that of an Indian, has only a small system of railways. Even England with an area which is an eighth part of that of British India, and with an income per head at least thirty times that of an Indian, has only 23,000 miles of railways. The United States, a land of millionaires and with an area $2\frac{1}{2}$ times as great as that of British India, has no more than 212,000 miles of railways. In fact, railway extension should not be regulated by the area alone of a country but also by its resources. Of course, Government is extending railways in this country for the good of the people. But it should not have extended railways by borrowing money to that extent in a foreign country. In other countries loans are first contracted within those countries themselves. We ask the writer of the *Sulabh* whether this is done in this country. When Government guaranteed a profit of 5 per cent. on railways, did it try to secure capital in this country? Why should railways be extended in a poor country at the expense of more beneficial work? The result of such extensive railway construction with the aid of capital borrowed in a foreign country can never be good.

It is contended by the writer in the *Sulabh* that the outlay in the purchase of railway stores, etc., in England should not be regarded as a waste of money, as it brings a visible return in the shape of those articles. In our opinion, however, an exchange of raw products for manufactured ones, as in this case, is a source of loss. No one will have any possible objection if Government arranges for the manufacture of these stores in this country.

In conclusion, though gladly acquiescing in the transmission of money abroad for the sake of good government, we are for all possible retrenchment in that direction. Sanitation, education and manufacture are the three imperative needs of India. The evil effect of railway extension, on the analogy of England, France and America, with borrowed capital, is much the same as that of a poor man's son gormandising himself with all sorts of delicacies on seeing a prince's son do the same. We do not grudge the cost of good government. But devoid as we are of any other resource than agriculture, we can ill afford to spend much even on necessities.

41. The *Hitavadi* [Calcutta] of the 22nd September is concerned to learn that the Government of India's budget this year will be like a poor man's budget, that is to say, it will only somehow manage to make the

Solution of the financial difficulty.

two ends meet. If this be the case, while a portion of the opium revenue is still left, what will be the state of things when that revenue will vanish altogether. The fact is that the expenditure of the Government of India has been increasing abnormally every year for sometime past and this is because Government does not take care to cut its coat according to the cloth. The expenditure on education and sanitation must needs go on increasing. The only solution of the financial difficulty is therefore to vest the Provincial Governments with financial control. But this cannot be done till the Council

HITAVADI,
Sept. 22nd, 1911.

Regulations are so amended as to render the voice of the non-official members virtually predominant in the Provincial Councils.

HITAVADI,
Sept. 22nd, 1911.

45. The *Hitavadi* [Calcutta] of the 22nd September writes as follows on the retrenchment of military expenditure:—

Retrenchment of military expenditure.

The Indian army offers the best field for retrenchment. The incorporation of the Indian army with that of England and the forward frontier policy are mainly responsible for the increase in the Indian military expenditure. True, as Lord Minto observed, the military expenditure should be cheerfully acquiesced in as a sort of premium for peace. But the premium unfortunately is much too high for the resources of a poor people like the Indians. Besides, India has to pay several lakhs of rupees to the War Minister of England—an item of expenditure which has been strongly objected to by the Government of India itself. Lord Ripon's Army Commission deprecated any further increase of the army. But after this the conservatives came into power and increased the army.

There are now sufficient valid grounds for retrenchment. The Russian scare is no more. No trouble need be apprehended from the Amir. There is also no risk of an invasion by China or any other Asiatic Power. The number of volunteers has immensely increased, while mobilisation has become far more effective. A large number of forts has been created and the troops have been equipped with modern arms of an improved pattern. It is strange that the military expenditure should go on increasing in these circumstances. Since the matter has been taken in hand it is necessary that substantial retrenchments should be effected. Reduction of expenditure by a few lakhs will not satisfy the public. The incorporation arrangement of 1859 should therefore be done away with.

BANGAVASI,
Sept. 23rd, 1911.

46. The *Bangavasi* [Calcutta] of the 23rd September expresses satisfaction at the circular issued by the Government

Supply of rations to inspecting officers.

of Madras relating to liability of village headmen to supply rations to inspecting officers and the interference of the police in the matter, and says that similar circulars should be issued in all parts of India where they do not exist already.

BASUMATI,
Sept. 23rd, 1911.

47. Referring to the inclusion of French and German as compulsory subjects for the examination for the selection of

Compulsory subjects for the police examination in England.

police-officers, the *Basumati* [Calcutta] of the 23rd September remarks:—It is not easy to make out how an officer of the Indian police would benefit by a knowledge of French and German. A more competent knowledge of English and the Indian vernaculars would be far more serviceable to him. Some instruction in the Bible and morality, too, we cannot help observing, would be most desirable.

HITAVADI,
Sept. 22nd, 1911.

48. The *Hitavadi* [Calcutta] of the 22nd September remarks that the Secretary of State has acted properly in making provision for the maintenance of Mr. Ashe's helpless family.

Provision for Mr. Ashe's family.

NAYAK,
Sept. 23rd, 1911.

49. The *Nayak* [Calcutta] of the 23rd September expresses great satisfaction at the announcement by the Hon'ble Mr.

The *Sulabh Samachar*.

Jenkins that the Government's contract with the *Sulabh Samachar* will not be renewed at the expiry of the current year, but says that the experiment has failed simply through bad choice of men. In capable hands even an official newspaper would have been a success. However that may be, there are now in Bengal many newspapers conducted on strictly business principles which may be utilised by the Government to ventilate the official views on every question. The Government of India is thanked for having found out its mistake and acceded to the wish of the people in the matter.

DAINIK CHANDRIKA,
Sept. 25th, 1911.

50. Referring to the recent interpellations in the Supreme Legislative Council on the subject of subsidised newspapers,

The *Sulabh Samachar* interpellations in Council.

the *Dainik Chandrika* [Calcutta] of the 25th September says:—

The contract with the *Sulabh Samachar* will not be renewed after the current year. Why? Will the purpose for which the contract was made be served in one year's time? If so, we think that it is no purpose at all. If

the existence of the *Sulabh* is really beneficial to the State, why should it die after such a short tenure of life as one year? If the subsidy is discontinued, we shall conclude that Government has thrown into water Rs. 62,500, the amount of subsidy for one year. Again, if the *Sulabh* is allowed to die out, the same fate will soon overtake all the other subsidised papers also.

51. The *Barabazar Gazette* [Calcutta] of the 23rd September is of opinion that so long as foreign sugar is available in this

"Sugar Industry.

country on cheap price, the people here will scarcely pay any attention towards the improvement of home industry in order to supply indigenous sugar cheap and of good quality; so with the object of giving an impetus to the sugar industry of the country, it is highly desirable that a duty be levied on the exported sugar to make it impossible to sell it cheaper than the country sugar.

52. Referring to the reply to the question of the Hon'ble Mr. Bhupendra Nath Basu in the Legislative Council about the use of Nagari script on the currency notes, the

The Nagari script.

Hindi Bangavasi [Calcutta] of the 25th September says that if Kaithi is understood in Upper India, Deva Nagari is understood throughout India.

53. The *Samay* [Calcutta] of the 22nd September thanks Government for appointing Mr. B. C. Mitra as Officiating

Mr. B. C. Mitra as Officiating Advocate-General.

Advocate-General and expresses the hope that he will be made permanent in that post, seeing that

Bengali Barristers have lately displayed remarkable efficiency in that capacity.

BARABAZAR GAZETTE,
Sept. 23rd, 1911.

HINDI BANGAVASI,
Sept. 25th, 1911.

SAMAY,
Sept. 22nd, 1911.

III.—LEGISLATION.

54. Commenting on the *Englishman's* objection against compulsory

Englishman's objection against universal education.

education, that it will increase the number of idlers and thus anarchism and outrages will receive an impetus, the *Hitavarta* [Calcutta] of

the 21st September, which ironically praises its contemporary for this singular originality and is glad to find that the learned editor's head has not gone wrong in the hot climate of India, remarks that he would have been very properly dealt with by the labouring classes of England if he had advanced the same reason against universal primary education there.

To another objection of the *Englishman*, that primary education will decrease the number of artisans, the *Hitavarta* remarks that the experience of the mother country of the contemporary is that education makes the labourers more skilful and capable of turning out manufactures of better quality, but everything is opposite when it concerns India. If the Anglo-Indian contemporary, however, means to say that the sort of education which is given in India cannot give rise to clever artisans, the paper thanks him for having indirectly admitted the greatest defect of the present system of education. In this case the *Englishman* should agitate for the reform of the educational system rather than throw Koilaghat mud on Mr. Gokhale's Bill.

55. The *Burdwan Sanjivani* [Calcutta] of the 21st September gives a

The Elementary Education Bill.

short account of the Calcutta Town Hall meeting in support of the Hon'ble Mr. Gokhale's Ele-

mentary Education Bill, and heartily supports the proposed legislation. The people of this country, concludes the writer, have forgotten what struggle for prosperity and advancement mean. They are steeped in darkness and are the worst fatalists. Education is necessary to deliver them from this deplorable condition.

56. Saying that the proposed Registration Act (concerning Medical

Registration for Medical Practitioners.

Practitioners, which is now about to come into operation in Bombay will make the existence of all

vaidyas or *hakims* quite superfluous and will give a death blow to the ancient medical science of India, already in a depressed condition, the *Barabazar Gazette* [Calcutta] of the 23rd September exhorts the *vaidyas* to be on guard and to raise strong protest against this biased legislation, and to approach the Government with their grievance.

HITAVARTA,
Sept. 21st, 1911.

BURDWAN SANJIVANI,
Sept. 21st, 1911.

BARABAZAR GAZETTE,
Sept. 23rd, 1911.

HITAVARTA,
Sept. 21st, 1911.

57. In praying to the Government for rejecting Mr. Basu's Bill and thus not participating in bringing ruin to the Hindu society, the *Hitavarta* [Calcutta] of the 21st September observes that the existing Legislative Councils are so constituted that any Bill which the Government favours is sure to become law, but one opposed by it would never be passed; and the Government, which belongs to a foreign country and a different religion and has quite different views, is not justified in making laws relating to social affairs of the Hindus, specially when it is possible to pass any measure with the support of the official members, a large number of Muhammadan members and some Hindu members of the reformer class, in spite of the opposition of those members who, though forming a minority, really represent the two hundred millions of the Hindu population.

So long, therefore, as public opinion is not created to express itself on a question and the regulations of election so framed as to give opportunity to the people to choose one of their own cult to be their representative, and so long as on the social matters of a community opinions of the members of other communities also are taken into account, it is not desirable that social matters be discussed in the Councils.

V.—PROSPECT OF THE CROPS AND CONDITION OF THE PEOPLE.

HITAVARTA,
Sept. 21st, 1911.

58. The *Hitavarta* [Calcutta] of the 21st September writes that the condition of crops in Germany this year is not satisfactory. In view of the famine threatening the country, the German Government has stopped the export of grain. This is what becomes a Government. But in our country shiploads of grain continue to be exported to European countries while cultivators die of starvation. The Government would open its treasury for the relief of sufferers from famine, but would not stop export.

VI.—MISCELLANEOUS.

SHARAT MITRA,
Sept. 23rd, 1911.

59. The following is a translation of the reference made to the Government order regarding demonstration on the occasion of the Delhi Durbar, in a piece of humorous poetry specially composed for and published in the Durga Puja number of the *Bharat Mitra* [Calcutta] of the 23rd September:—

Hear you all men and women
The order issued by the Government,
Let every village have its demonstration,
Send for all the boys by force,
And feed them with sweetmeats,
Have illumination very brilliant,
The light of which may penetrate beyond Suez,
Let the fathomless stream,
Of loyalty flow.
But these will be for four days only,
And after which will be the same dark nights.
The King may come or the King may go.
But *Tesu* (the writer) must his conch-shell blow (i.e., to cry in vain).

SAMAY,
Sept. 22nd, 1911.

60. *Samay* [Calcutta] of the 22nd September remarks that the objections to Babu Jogendra Chandra Ghosh's scheme of a grant to cultivators, as a permanent memorial of the Royal Visit and as a security against famines, of a permanent and transferable right in their holdings, will appear, on close examination, to be frivolous. All that the zamindar will lose will be the right to enhance rent, extra cesses and *salami* on the transfer of holdings.

61. The *Samay* [Calcutta] of the 22nd September remarks that the repeal or at least the modification of the Partition, the cause of all unrest in the land, will be the boon that will be gratefully remembered for ever by the Indian people.

62. The *Shiksha* [Arrah] of the 21st September learns that a number of prisoners sentenced for sedition will be released on the occasion of the Delhi Durbar and says this is worthy of the British Government.

The paper does not believe in the rumour published by the English journal, the *World* (?) that on account of the anarchical outrages in India the King will not visit this country. Fire cannot be afraid of cotton, says the paper; nor a father has any reason to fear a few wicked sons when he has got millions of loyal sons to protect him. Moreover, in the opinion of the paper, there is not a single seditionist in the real sense of the word; all of those arrested as such were simply enemies to some one or other particular officer of the Government, either owing to some private grudge or being misled by somebody else.

A sovereign being one of the recognised eight dieties the paper expects that whole India should remain free from all sorts of crime, such as theft, dacoity, murder, etc., during His Majesty's stay in this country; and asks the religious leaders of the Hindus and Muhammadans and Christians to impress by preaching on the minds of their followers that a sin is blackest when committed in the presence of a diety.

The paper suggests to the Government to restrict the sale of liquor (native as well as foreign) to a certain maximum per head during His Majesty's stay in India to enable the children of drunkards to live at least a month in happiness.

The paper learns that His Majesty has directed that nobody will have to drink wine to his health for this ceremony will henceforth be observed in his presence with water.

63. The *Sulabh Samachar* [Calcutta] of the 22nd September has an article, by Brahmanand Das, in connexion with the forthcoming Delhi Durbar. It is suggested that the entire absence of the religious element in connexion with the Durbar should be compensated for by a ceremonial in Calcutta when their Imperial Majesties should be successively welcomed by the chosen head of each religious community in India with the peculiar observance of each religion enjoined for such occasion. Without the introduction of the religious element, the ceremonies connected with their Imperial Majesties' Coronation will not be complete from the Indian standpoint. It is suggested that the Lord Bishop of Calcutta should take the initiative in arranging for such ceremonial as is indicated above.

Suggestions are also made that the Royal boons which Indian tradition associates with such occasions should take the following forms.

(1st) Adoption of measures to prevent plague and famine. Fixing the prices of food-grains all over India, at any rate, in times of scarcity, and compensating from the State Treasury those who suffer loss by this arrangement as is now done in the Army. Also opening of dispensaries in each thana, with peripatetic physicians who will go about visiting successively each village included therein.

(2nd) Arrangement for free and compulsory education irrespective of sex.

(3rd) Starting of a special section for moral training in connexion with the Education Department. Officers of this section are to visit each school and look after the moral instruction of the students.

(4th) Further the King Emperor might grant to India some of the political rights of the self-governing colonies.

64. The *Sulabh Samachar* [Calcutta] of the 22nd September has an article on "The State Trials," which may be thus summarised:—

Many people are blaming Government for the heavy expenditure it has incurred during the past few years in connexion with political crime and political trials, about which detailed figures were lately presented to the Legislative Council. These people forget that the preservation of life and

SAMAY,
Sept. 22nd, 1911.

SHIKSHA,
Sept. 21st, 1911.

SULABH SAMACHAR,
Sept. 22nd, 1911.

SULABH SAMACHAR,
Sept. 22nd, 1911.

property is the first duty of a Government and no outlay called for in that connexion can be held unjustifiable. Of course all this money may have been spent on sanitary improvement or educational advancement. But who is to blame that it was not so spent? Not Government certainly. The men who now blame Government for this so-called waste should have bestirred themselves to put down the mischief which was responsible for this outlay. Far from showing any loyalty themselves, they decried in the worst possible manner all who sought to counteract the mischief in its early stages by writing "loyal manifestoes" and the like. Indeed one of these latter men, who died heart-broken amidst the obolouy to which he was subjected, was refused even the meed of a tear by these so called loyal* men.

* Refers apparently to the omission by the recent Provincial Conference at Faridpur to record a resolution lamenting the death of the late Rai Narendra Nath Sen Bahadur.

Anyway, aside from these issues of the past, it is to be hoped that these men will in the future try to put down all unrest in the country and thereby furnish the best guarantee against the use of the public funds on purposes like the above. Let them do away with the anti-Partition agitation, for what is the good of agitating against a measure which, as experience shows, has not produced the ill-effects that were anticipated from it? And if they only co-operate with those who have given them political education they will find the progress of the country all along the line assured.

NAYAK,
Sept. 23rd, 1911.

65. The proclamation, writes the *Nayak* [Calcutta] of the 23rd September, for tying *rakhis* and refraining from cooking on the 17th October, the anniversary

of the Partition of Bengal, is out and strange to say contains the name of Ravindra Nath, the poet. Is the *rakhi*-tying ceremony then to have anything loyal about it this year? Or, has the element of terror which so long beset it, been eliminated from it?

This year we did not get the order for printing the Proclamation. Most probably Surendra Nath's party has ostracised us. It, therefore, follows that we have been included in the loyalist party. We are not so sorry for this. We want to be loyalists, we want to be attached to the English people, who are really powerful and under whose protection we enjoy happiness and security. The manner in which the boycott *mela* was conducted this year has convinced us that patriotism amongst our leaders has degenerated into commercialism in the interest of their party, service of the country has degenerated into the service of the party. Why does not the Proclamation, we ask, contain the names of Kaviraj Upendra Nath Sen, Mr. Ashutosh Chowdhury, Dr. Rash Behari Ghosh and Mr. Tarak Nath Palit? It, however, contains the name of Bahu Krishna Kumar Mitra, "that jewel in the land," of which there is no equal.

In a Hindu land true patriotism must be instinct with Hinduism. The very air and soil of this country are full of the Hindu spirit. The history of untold ages past has made Hindu ideas to be inseparably connected with every part of this country. Love for the country must, therefore, mean love for Hinduism. But our leaders are mostly un-Hindus, full of unadulterated orthodox European ideas. Are they to teach us love for our motherland? They may not light fires in their hearths on the Partition Day. But will they not light their stoves? If they do not, how will they get their hot tea? How will they appease their hunger if they do not order meals from hotels? You will freely partake of *bilati* salt and *bilati* sugar and we poor middle class people will be satisfied with fried paddy! Such indeed is your purpose. You will fill yourselves with cakes, biscuits, toasts and ham-sandwiches, and we will be content with a simple fare of fried paddy and curd! Why should we follow your advice? You are neither *pandits* nor leaders of society nor pious Hindus nor powerful Rajas. Why should the society obey you? It is through following your advice that the society is now in great danger; it is your advice which, being acted upon, has led to the imprisonment of large numbers of our youngmen and raised wailing in every house throughout the country. The Bengali Hindu society is no longer willing to follow your advice. We know that on the ensuing Partition Day food will be cooked in many houses, and we too will advise all our friends to do so. That day is announced to be a day for union between countryman and countryman as

between brother and brother. But will Surendra Nath be united with Kaviraj Upendra Nath Sen, or Babu Krishna Kumar with Babu Panchkari or Babu Ravindra Nath with Babu Suresh Chandra? How stand the relations between Babu Surendra Nath and Babu Matilal of the *Amrita Basar Patrika*? Let the curtain fall on this hideous and shameful show of patriotism. The painful events of the last five years have revealed your real selves to the people of the country. They have understood that there can be no real service to the country by men like you who are divorced from religion.

68. The *Bihar Bandhu* [Bankipore] of the 23rd September writing on Vijaya Dashami (Dasahra), the memorable day of Ram's victory over Ravan, makes the following observations:—

SINHA BANDHU
Sept. 23rd, 1911.

Lord Morley and many other great men of England think that India is unfit for self-government and liken the Indians' aspiration for it to the asking for the moon; but our Vijaya Dashami bears testimony to the fact that there was a time when our Rajas used to give absolute 'home rule' to the countries they conquered, for they never invaded a country with the object of appropriating it for themselves but with the sole aim of removing a wicked ruler and to establish a reign of peace and justice. The paper cites several illustrations in support of this view.

67. The *Hitavadi* [Calcutta] of the 22nd September has the following:—

HITAVADI,
Sept. 22nd, 1911.

The autumn has come again with its manifold charms. The loveliness of heaven seems to be unfolding itself by degrees in this vast cremation ground overspread with ashes.

But wilt thou come, O Mother? Impersonation of all good and all magnificence as thou art, wilt thou come again, O Mother! into the hovel of your children suffering from diseases and bereavements, afflicted with sorrow and poverty, destitute of reverence and lacking in devotion? We had thought that good days would succeed evil days, that chastened by the fire of affliction your ever miserable children would take the path of righteousness, that the sacred stream of reverence would flow through our arid hearts terrible with its flame of desires, that glorified by devotional zeal, we, your children, should, by thousands, prepare offerings for your worship and light the sacred lamps to be waved before you, should wipe out the stain on our brow, should sing with free throats the song of your invocation, should make the heavens and the winds quake with the devotional formula of the mother shouted by a million throats. But, mother, our hopes remain unfulfilled. Your abject and unworthy sons have forgotten the great devotional formula.

How wilt thou then come, O Mother?

But if thou wilt not come, why have you kept us alive? Why have you left your deluded children alive only to be tormented by the flame of suffering and of the three-fold afflictions, in this scene of the devotions of sages, in this field of work of men of action, in this scene of your sports? Does the spectacle of such sorrow, such misery besit India? Burn, O Mother, to ashes your unworthy children and thereby rid them of all sufferings.

But a mother as thou art, wilt thou be able to destroy thy children? Mother, forgive your children's sins, to manifest thy glory.

Mother, thou art an impersonation of knowledge and happiness. As soon as you appear all our sins will be burnt to ashes and we shall again take the path of holiness, following in the wake of our fathers.

Come then, O joyous mother, come in your reassuring aspect to the hovel of the Bengalis afflicted with sin, sorrow and bereavement, tormented by mental pain and diseases and fevered by anxiety. Come, mother! In great distress the seventy millions of Indians call upon you to-day with tear-bedewed cheeks. Take pity upon your children and reassure us and astound the universe with the cry, "Do not be afraid." O thou that lovest thy devotees, does not the affliction of thy children awaken pity in thy heart? Mother, who will destroy our evils if thou dost not come in thy benignant form?

Mother, once upon a time, King Suratha, distressed and driven out of home by war with pork-eating Yavans heard of thy glory and worshipped thee devoutly in the wilderness and thereby recovered his lost kingdom as well as attained heaven. One day the banished and miserable Rama Chandra by:

worshipping thee destroyed the dreaded Ravana and recovered his wife, Sita. Mother, thou hast always been the aid of the distressed, the help of the afflicted.

Mother, your worship never goes for nothing. From what we have heard of your sports we are hopeful that you will not abandon even your most unworthy children. Liberation and bondage are both effects of your sports.

Thou art, on the one hand, terrible and armed with all weapons and, on the other, more lovely than loveliness itself.

Mother, in the Chandi we have heard of your warfare in the *Satya Yuga*. You then killed the redoubtable demon, Mahisa, the terror of the universe. You then reassured the universe with your reassuring cry. When shall we hear that reassuring voice again?

Mother, the sages declare that your face beaming with the radiance of a hundred moons became as black as ink under the influence of thy wrath with the demon. Then sprang out of thy forehead the dreadful and destroying goddess who chewed with her horrid teeth the race of demons while the immortals fell in devotion at thy feet and begged for the protection of your sword all besmeared with the blood and fat of demons.

O Mother, thou that quallest the king of demons, when shall we behold again thy victorious, yelling, demon-killing fierce countenance? When will thy half leonine and half human and boarish form reassure again all creatures? We still seem to behold with our mind's eye the spectacle of the destruction of the demon by you. We still seem to behold your fierce form bedecked with a garland of human heads. Your promise to incarnate yourself and destroy foes whenever men are afflicted by the oppression committed by demons, still rings in our ears. Why art thou so slow to make that promise good? True, we are devoid of devotion, but thou dost, O mother, relieve the distress of the afflicted. Wilt thou not relieve our distress?

We see nothing but darkness about us to-day, fallen as we are in the midst of a whirlwind of distress. Mother, be propitious to us and come with the repository of strength,* the granter of success,† the goddess of prosperity and the goddess of knowledge, to this Bengal, which is afflicted with the three-fold afflictions. Let there be an end to all our sorrow, suffering, illness, poverty, bereavement, humiliation and affliction. Fulfil your children's desire by granting them righteousness, salvation and all that they wish for.

Come mother, thou granter of all success. Come at the plaintive invocation of millions of your children. O remover of the trammels of the world, show the Bengalis the way of deliverance from the affliction of a hundred trammels. May the worship of Sakti (Divine Energy) by the Bengalis bear fruit.

HINDI BANGAVASI,
Sept. 26th, 1911.

68. The sight of meteors at Delhi, Agra and Lahore on the night of the 27th ultime forebodes no good to the *Hindi Bangavasi* [Calcutta] of the 25th September.

Meteors foreboding evil.

URIYA PAPERS.

UTKALDIPKA,
Sept. 17th, 1911.

69. The *Utkaldipika* [Cuttack] of the 17th September writes as follows:—

Comments on the Maintenance of Records Scheme. "The original records of rights were prepared at the last settlement in 1897-98, and it is well known that to save time and expense the work was

hurried through resulting in numberless mistakes in those records. At the revision of settlement also this principle of saving time and expense has not been given up and the result has been almost the same. Numerous applications under section 108A of the Bengal Tenancy Act as well as the number of civil suits cropping up afford infallible evidence thereof. It is a matter of wonder why so much trouble is taken up for maintenance of such records and why the country should always be put in constant commotion to the bitter discontent of the landlords as well as the raiyats. Land of one tauzi was wrongly entered in another at the last settlement. The parties interested had recourse to the civil courts for rectifying the same at much trouble and expense. The civil courts passed decrees and put the

rightful owners in peaceful possession. But the amins and other officials engaged in the revision work did not look to the possession and merely copied the old record. So the same mistake was again committed. On the matter being brought to the notice of the Assistant Settlement Officer, he said he had no power to correct the entry and transfer the land entered in one tauzi to another. The Settlement Officer was referred to, but in vain. Some *lakhiraj* confirmed lands were wrongly entered as resumed *lakhiraj* at the last settlement. This was undone by the institution of civil suit, and declaration was obtained that the lands are confirmed *lakhiraj* lands, which has the effect of debarring the zamindars from suing the holder of the lands for rent wrongly entered at the last settlement. At the revision no enquiry was made and the same mistake was committed by entering the lands as resumed *lakhiraj*. The *lakhi-rajdar* applied to the Settlement Officer, but lo! the Settlement Officer rejected his application, holding that the civil court was not competent to make the declaration! We don't like to multiply instances, as these will very clearly show in what atmosphere we are breathing and what is the worth of the records prepared. Yet for preparation of these records enormous cost has been incurred by Government, and a continuous drain is meant to be put upon the public exchequer for their maintenance. Indian authorities went up to the Secretary of State for maintenance law, but the records being full of mistakes and prepared long ago orders were received for framing correct records and bringing them up to date. Orissa was selected as the most proper field for experiment. Nobody hears our just grievances, and we are crying in the wilderness. As yet there is no law for maintenance of records, and the Chapter on Land Records in the Orissa Tenancy Bill is yet in the womb of the Bengal Legislative Council. In these days of motor-cars it is no wonder that things would go on in such hot haste, but is this not putting the cart before the horse? The cart again is unsound."

70. Lala Protap Narayan Ray, a correspondent of the *Utkal Barta* [Calcutta] of the 2nd September, invites the attention

Employment of Uriyas in the Public Works Department.

tion of the Superintending Engineer, Orissa Circle, the Commissioner of the Orissa Division and His Honour the Lieutenant-Governor of Bengal, to the exclusion of Uriyas from appointments in the offices under the Public Works Department in Orissa. He gives prominence to the fact that although there is no lack of competent Uriya men to be appointed as clerks and sub-overseers, these appointments are often bestowed on non-Uriyas.

71. The *Utkaldipika* [Cuttack] of the 16th September reports that a

A public meeting at Cuttack for celebrating the ensuing Coronation Durbar.

public meeting was held in the Commissioner's office at Cuttack on the 12th instant under the presidency of Mr. Clark, the Commissioner of the Orissa Division, with a view to determine what should be done locally for celebrating the ensuing Coronation Durbar. The editor writes that it is the desire of the people of his town that a Durbar should be held here for the whole of the Orissa Division, as on the occasion of the Coronation of His late Majesty the King-Emperor Edward VII, and he reports that the Commissioner has promised to try his best for obtaining sanction of Government to such an arrangement.

72. The *Uriya and Navasamvad* [Balasore] of the 13th September,

Comments on the Orissa Tenancy Bill.

commenting on the main provisions of the Orissa Tenancy Bill, 1911, for the better protection of raiyats' interests and the definite extension of the area held as private lands by proprietors and sub-proprietors, agrees almost wholly with them. Only the points of difference are reproduced below:—

We cannot, however, agree with the provisions (clauses 69 and 71, which forbid interest on produce-rent. While we have no quarrel with the provision prohibiting suits for arrears of produce-rent for more than one year (clause 71; on grounds stated in the Notes on clauses, we are emphatically of opinion that interest should be charged on the defaulting tenant who neglects to pay up in due time. If the tenants wilfully neglect to pay produce-rent in due time, the only remedy will be by suit in which no interests will be decreed. Tenants will not then fail to take advantage of the law and will not very much care for the payment of their rents either regularly or before

UTKAL BARTA.
Sept. 2nd, 1911.

UTKALDIPIKA.
Sept. 16th, 1911.

URIYA AND NAVA-
SAMVAD,
Sept. 13th, 1911.

any suit is instituted against them. The provision of some interest is a valuable safeguard against wilful non-payment. We have nothing to say, however, against the provision (clause 63) enabling tenants to deposit in court the money-value of the produce-rents payable by them to their landlords.

As regards the provision to secure to raiyats a fair rent for waste lands reclaimed by themselves, in cases where the landlord has not sued within two years to eject them (clause 148), opinions differ. There would be no difficulty where there is a single landlord of the waste lands, for he is expected to keep a careful watch upon his own interests. But the trouble begins when the waste lands of co-sharer landlords (among whom there is no partition of interests) are concerned. In that case, one co-sharer inducts a person to reclaim a part of the waste lands without the knowledge or consent of his co-sharers. He cultivates the land for more than two years and then the other co-sharers come to know of this transaction. Is it equitable then to compel them to acknowledge him as their tenant when they had no hand in bringing him to the land?

The difficulty will be obviated if some proviso is enacted to the effect that in the work of reclamation of waste lands the tenants must obtain the consent in writing of all the co-sharers and also that no surreptitious reclamation of waste lands will be permitted. Big landlords very rarely go to the mufassal, their agents do all the work for them. The agents sometimes allow, on a consideration of some bonus, which goes to their pockets, the tenants to reclaim waste lands and the landlords may not know anything about the affair years after the mischief is done. On all these considerations we think it is safe for all parties concerned to come to an understanding from the very beginning.

Then as regards the clauses which provide an increase of privileged lands for the benefit of proprietors and sub-proprietors (clauses 159 to 163) we certainly welcome them as satisfying a real grievance which the landlords have regarding the matter. Nothing is so common in Orissa as to find the *nij-jot* and *nij-chas* lands of proprietors recorded in their tenants' name during the recent revisional settlement. The *bhag-chasis* did not in the least scruple to enter their names in the khatians as occupancy raiyats. In so far therefore as the provisions aim at removing these unjust practices, we accord our hearty sympathy to them. But we submit that when a land is proved to have been cultivated as *nij-jot* or *khudkast* by the proprietor himself, the presumption should be that the land is his private land and the raiyat must prove that it is not so [*vide* clause 162, sub-clause (2)].

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE;

The 30th September, 1911.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 30th September 1911.

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(Part 1)

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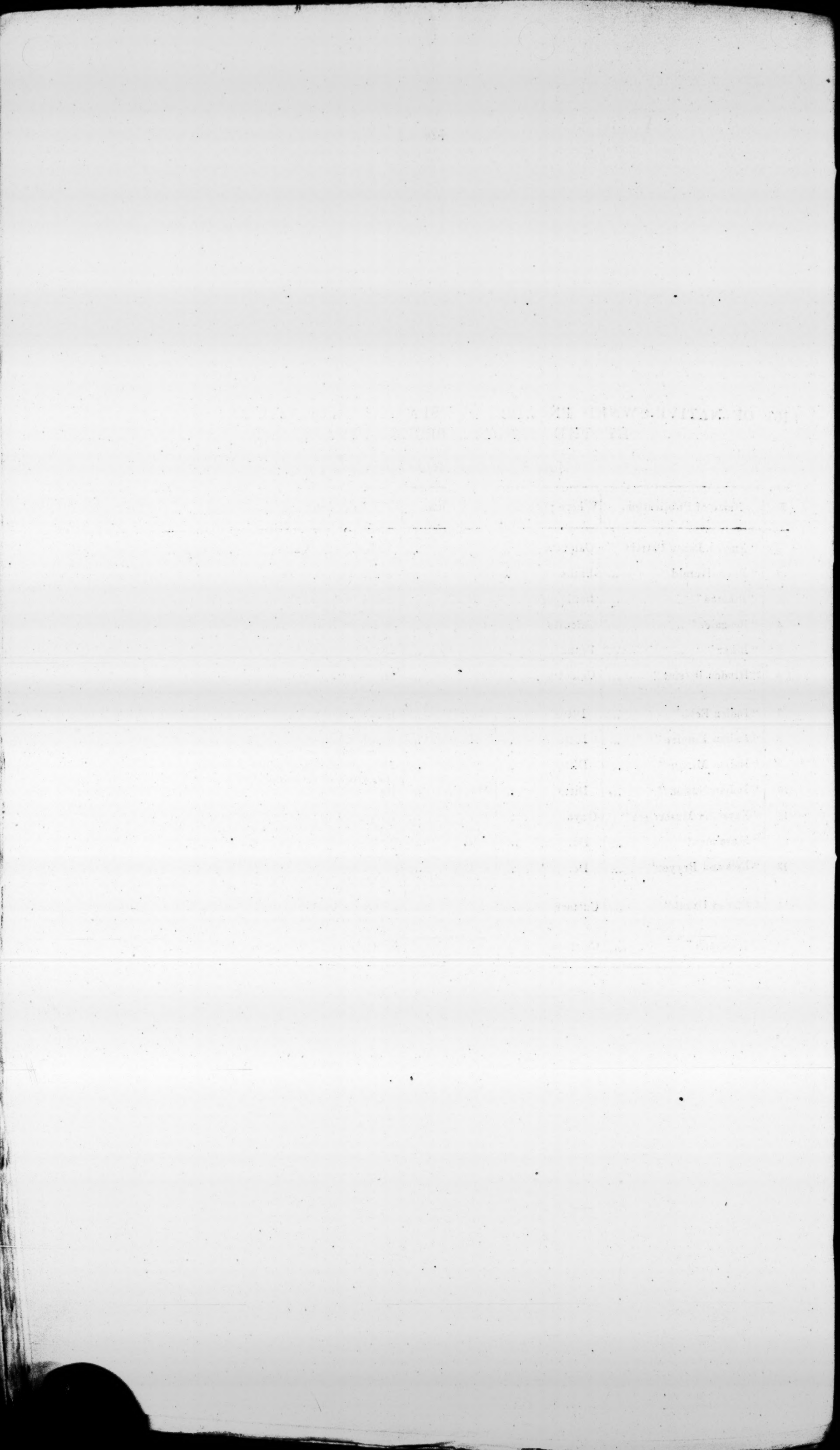
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Week ending 30th

**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL DEPARTMENT.**

[As it stood on 1st January 1911.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	Kali Prasanna Chatterji, age 47, Brahmin	3,000
2	"Bihar Herald"	Patna	Weekly	Manmotho Nath Roy	600
3	"Biharee"	Bankipore	Do.	Sihya Sankar Sahai, zamindar and pleader of criminal court, Patna.	700
4	"Bengalee"	Calcutta	Daily	Surendra Nath Banerji and Kali Nath Roy.	About 6,500
5	"Bihar"	Patna	Monthly	Rai Bahadur Gajadhar Parshad, Kayastha, pleader, age 62.	300
6	"Hindoo Patriot"	Calcutta	Daily	Prish Chandra Sarbadhikari, age 43, and Kailash Chandra Kanjilal, pleader, Small Cause Court, also contributes.	700
7	"Indian Echo"	Ditto	Weekly	Kunju Behary Bose, age 45, Kayastha...	600
8	"Indian Empire"	Ditto	Do.	Kesab Chandra Banerji, B.A., age 46, Brahmin.	1,500
9	"Indian Mirror"	Ditto	Daily	Rai Norendra Nath Sen Bahadur, age 63, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	Not known	600
11	"Kayastha Messenger"	Gaya	Do.	Bidyand Moklar, of Mohalla Murapore, Kayastha, age 40 years.	600
12	"Musalman"	Do.	Do.	A. Rasul and M. Rahman, Muhammadans.	800
13	"Reis and Rayyet"	Do.	Do.	Jogesh Chandra Dutt, age 60 years, a Calcutta house-owner.	500
14	"Star of Utkal"	Cuttack	Do.	Kherode Chandra Roy Chaudhuri, Head Master of a Government College.	500
15	"Telegraph"	Calcutta	Do.	Surendra Nath Bose, B.A., age 39 years	2,000



I.—FOREIGN POLITICS.

1158. The *Hindoo Patriot* remarks that the death of M. Stolypin is another of the tragic incidents connected with the revolutionary history of Russia. It is always the rule that able administrators cannot be popular, and M. Stolypin was no exception to that rule. His death has caused a serious blow, and though the authorities are doing their best to cope with the situation as clearly as possible, the latest news is not very assuring.

The editor concludes by saying that he is told that a great storm is brewing somewhere in Russia, and sincerely hopes that the troubled arena will soon calm down.

1159. In view of the cholera which is at present prevalent in Mecca, to which place Muhammadans from all over the world make pilgrimage with the object of performing the great *Haj* festival, the *Musalman* hopes that its co-religionists in India will refrain from undertaking the *Haj* this year and thus risking their life. Moreover, as it is a matter which can be postponed to a future year, there is no necessity of one's abandoning the idea of going on pilgrimage altogether. Unless Mecca becomes shortly immune from cholera, the journal hopes that Indian Mussalmans will give up the idea of visiting the city this year.

HINDOO PATRIOT,
21st Sept. 1911.

MUSALMAN,
22nd Sept. 1911.

II.—HOME ADMINISTRATION.

(a).—Police.

1160. Writing on the subject of the police and the people, the *Telegraph* says that it has again and again pointed out that it is preposterous to think that the people have any interest in standing between the police and the objects of their pursuit. On the other hand, their very lives and properties demand that they should co-operate frankly, honestly and sincerely with the police. But, then, when they find the natural protectors of their lives and properties acting in this fashion and putting them to indignity and inconvenience without reason or rhyme, they naturally feel diffident to have anything to do with the latter.

The editor says that he cannot congratulate the C. I. D. on their improved methods when they believe only gentlemen to be guilty of such nefarious offences. Let them for once divest themselves of preconceived ideas as to the guilt of the respectable classes, and they will find the road smooth and plain before them. In this connection one can but remind the police of their *confreres* at Ahmedabad and request them to follow in the footsteps of the latter.

1161. A writer to the *Bengalee* states that ever since the partition, the Education Department of this ill-fated province has attracted to itself almost as much odium in the eyes of the people as the Police Department. There are teacher spies as well as police spies. Some teachers who were formerly employed in private schools have managed to secure Government posts by their successful efforts in espionage. The teachers, as a class, display more than ordinary zeal in obeying the circular which directs boys not to attend political meetings, but if the Government happens to publish a circular which touches their own pockets, some of the teachers are not half so willing to obey it. The Government of Eastern Bengal and Assam has recently published a circular which prevents Government servants from acting as agents of Life Insurance Companies. This is a very salutary rule and should be obeyed by all Government servants. But is this circular obeyed by all teachers of Government schools? Are they not Government servants? There is also a departmental circular which prohibits a teacher in a Government school from accepting more than one private tutorship. This rule is also more observed in the breach than in the observance.

TELEGRAPH,
23rd Sept. 1911.

BENGALIAN,
22nd Sept. 1911.

BENGALUR,
21st Sept. 1911.

1162. The *Bengalee* desires to invite His Excellency the Viceroy's attention to the contents of a letter from Madaripur, a subdivision in East Bengal. The action of the Government has, no doubt, been determined by the reports of the Magistrate, based upon those of the police. One, therefore, does the Government no injustice when one says that the measure, when analysed, resolves itself into a police measure which has received the sanction of higher authority. For nearly 11 months the subdivision has been free from any dacoity. What necessity is there, then, for the quartering of a punitive police force now? Is it not supremely unwise to create irritation and a sense of a grievance by a measure of this kind, which is obviously unnecessary? Further, as pointed out, it is only in four of the villages that there were any dacoities. They are situated in the eastern part of the subdivision. Assuming, for sake of argument, that the official theory is correct, why punish hundreds of villages for the faults of less than half a dozen? It will be seen how useful the possession of a single gun was in scaring away the dacoits. It was Madhusudan Mukherji and his gun that saved the situation at Naria. A correspondent says that "the dacoits could have easily carried away a large amount of property if they were not fired upon." How was Madhusudan awarded? The license for the gun, which belonged to his brother-in-law, was cancelled and the gun taken away. Could official blundering go further?

(b)—Working of the Courts.

AMRITA BAZAR
PATRIKA,
23rd Sept. 1911.

1163. The *Amrita Bazar Patrika* says that in its issue of the 21st September last it published the circumstances, describing how Babus Heramba Chandra Bhaduri, Bhabani Nath Bhaduri, and Kedar Nath Bhaduri, scions of the Bhaduri zamindars of Purjona, were arrested on warrants, put on their trial, convicted and sentenced to imprisonment by the Subdivisional Officer of Serajganj, and how subsequently they were acquitted and released by the District and Sessions Judge of Pabna. One cannot conceive of a greater condemnation of the judicial conduct of the Subdivisional Officer than what the above suggests. And what a spectacle does the case present? Here are three highly respectable Hindu gentlemen, who have suffered all the horrors of a criminal prosecution not because they committed any offence, but because the lord of the subdivision was inclined to put too much reliance on the mere verbal report of a Musalman menial subordinate, disregarding even the provisions of the law. And who is to make good, even partially, all that they have suffered?

BENGALUR,
22nd Sept. 1911.

1164. The *Bengalee* says that a case of a very sensational nature is reported by a Pabna correspondent. It appears that three most respectable persons, belonging to village Purjona, within the jurisdiction of the Serajganj subdivision, were some time ago arrested on a warrant issued by the Subdivisional Magistrate. The case was heard off and on for several days and ended in the conviction of all the accused, the Magistrate sentencing them to six weeks' rigorous imprisonment and a fine of Rs. 50 each. An appeal was, however, preferred before the District Judge of Pabna, who set aside the conviction and sentence in the case of all the three accused. Commenting on this, the journal says that the judgment of the District Judge has given entire satisfaction to the public. It would have been a scandal if, on the strength of such evidence as was adduced in this case, three such respectable persons as the accused in this case had been made to undergo so severe a punishment as rigorous imprisonment for six weeks.

AMRITA BAZAR
PATRIKA,
21st Sept. 1911.

1165. The *Amrita Bazar Patrika* says that its Chandpur correspondent complains that the tour of Mr. Arbuthnot, the Subdivisional Officer, in the interior is proving a hardship instead of a blessing to those for whose good it is intended. And the reason is that the Subdivisional Officer has

selected some of the most inconvenient places in the subdivision for camping where it is difficult to find necessary things to eat. Thus, his touring has caused a good deal of hardship to all concerned—litigants, pleaders, and mukhtears.

1166. The *Bengalee* publishes two circular letters issued by the Magistrate of Hooghly to some of the local zamindars regarding subscriptions for the King Edward Memorial Fund and the exemption from the Arms Act, and says that these letters speak for themselves, and that it is felt that there will be a general feeling of regret that official pressure should be put for the collection of funds for any public purpose, even though it should be a purpose associated with the honoured memory of our late Sovereign. In the first circular letter the addressees are warned that they have done nothing to justify their exemption from the Arms Act. In the second letter the Magistrate asks them to show cause why the exemption as regards their retainers should not be cancelled, and all apparently because they have not paid up their subscriptions to the King Edward Memorial Fund. The editor has no doubt that his countrymen have cheerfully and spontaneously subscribed in aid of the fund raised to do honour to the memory of a beloved Sovereign; but the official who employs even the semblance of pressure does grave injustice to the cause which he seeks to support as well as to the subscribers to the fund by creating the suspicion that perhaps all the subscriptions have not been voluntary. The journal deplures the action of the Magistrate in this matter, and trusts, now that it has called public attention to it, that the exercise of official influence in regard to public subscriptions, no matter what the object may be, will never be resorted to. The editor says that he may point out that the action upon which he comments is distinctly opposed to an order of the Government of India issued in the time of Lord Dufferin, the object of which was to ensure that no official influence was exercised for the collection of funds for the Lady Dufferin hospitals.

BENGALUR,
24th Sept. 1911.

1167. Referring to the case of the Secretary of the Jain Society, who was fined for having music in connection with the *Anant Chondash* festival, the *Bengalee* states that the impression which a perusal of the papers has left upon its mind is that the case is one which should receive the immediate attention of the higher authorities. For not only has an innocent man been wrongly punished, but the religious susceptibilities of a whole community have been deeply wounded. There is no doubt that His Excellency the Viceroy will order a prompt enquiry to be made into the circumstances of the case, and will deal out that even-handed justice which people have learnt to expect from His Excellency.

BENGALUR,
21st Sept. 1911.

1168. On the same subject, the *Telegraph* says that it is a simple case; but its importance lies in the fact that the action of the Cantonment Magistrate smacked too much of the summary, and that his order is likely to cause and has, in fact, caused considerable pain to the Jain community. The editor hopes that both Their Excellencies Lord Hardinge and Sir O'Moore Creagh will take due notice of it.

TELEGRAPH,
23rd Sept. 1911.

(d)—Education.

1169. The *Bengalee* publishes an account of the doings of the Head Master of the Faridpur School. This master caned a student for having been present at an address by Pandit Madan Mohan Malaviya on the Hindu University. The reason given by the Head Master for this punishment was that the boy has on a former occasion deliberately infringed an order of the school prohibiting boys from taking part in any political conference. The journal does not consider the explanation satisfactory, as the boy did not attend the conference. In this connection the journal publishes a letter from its Dinajpur correspondent, who states that head masters nowadays are in league with the police and in fact are police spies.

BENGALUR,
23rd Sept. 1911.

In the opinion of the editor there is no more heinous debasement of the high functions of a teacher than that he should play the part of a spy.

INDIAN MIRROR,
21st Sept. 1911.

1170. The *Indian Mirror* thinks that the work of the Gurukul Academy at Hardwar deserves wider recognition than it has hitherto met with from the Hindu public on this side of India. A proposal was heard, some time ago, to start a Gurukul in Bengal, but probably, like all pious projects, it has fallen to the ground. Self-sacrifice and devotion must be the dominant characteristics of all who are engaged in the education of the young, and so long as these qualities are not developed among Indians it will not be possible to evolve any system of national education on a permanent basis. Further, religious and moral training must be the basis of every educational organization. The proposed Moslem and Hindu Universities should appeal to all patriotic Muhammadans and Hindus, chiefly because they provide for national training on a religious and moral basis. It is character-building that India needs most at this moment.

(e).—*Local Self-Government and Municipal Administration.*

MUSALMAN,
2nd Sept. 1911.

1171. Writing on the present insanitary condition of Baraset in the district of 24-Parganas, the *Musalman* trusts that the Magistrate of the 24-Parganas and the Government of Bengal will cast sympathetic eyes on the people of the subdivision and try to improve its sanitary condition.

MUSALMAN,
2nd Sept. 1911.

1172. A writer to the *Musalman* draws attention to the fact that about 20 years ago Government undertook the Rajapur drainage, with the object of rendering incalculable benefits to the landowners concerned.

The writer regrets to say that the benefits have so far been nil. On the contrary, the taxes have been heavily increased and the zamindars and landowners in consequence have had to undergo many hardships; in fact in many cases poor landowners have been sent to jail. The writer solicits the favour of an inquiry by Government, and hopes the present kind-hearted Lieutenant-Governor of Bengal will be pleased to move in the matter.

(h).—*General.*

AMRITA BAZAR
PATRIKA,
31st Sept. 1911.

1173. In quoting the Government order reviewing the Administration Report of the Madras Jail Department for the year 1910, the *Amrita Bazar Patrika* says that it is fully in accord with the views expressed in the above. A first offender should never be sent to jail unless his offence be of a grave character, and that for reasons too well known. It is to be feared, however, that the last portion of the paragraph, in the absence of satisfactory reasons, may, in a measure, neutralise the good effects of the advice. An accused person should be punished lightly or severely according to the nature of his offence. That being so, after the above expression of opinion, there may be Magistrates who may be inclined to pass severer sentences than what they do now on this class of offenders.

INDIAN NATION,
25th Sept. 1911.

1174. Referring to the proposal for the special training of members of the Indian Civil Service for judicial work, which the Government of India have now under consideration, the *Indian Nation* says that this is a step which will be welcomed by all who have the progress of India at heart. Now the bulk of the higher judicial appointments are held by members of the Indian Civil Service, many of whom have no legal or judicial training. This state of things has often led to many errors of judgment and congestion of work. It is very necessary that such judicial appointments should be held by men trained in the legal world. At least men, devoid of legal acumen, ought to be given some sort of judicial training before their appointment, when they are selected to fill the higher posts requiring judicial experience. But at present the details of the proposal seem to be a secret to the public, who cannot form any correct view of the proposal unless some definite information is given. If such a step is

taken in the right direction, there is every hope that many of the evils now observed and inseparable from the existing system of recruitment will be rooted out. The editor trusts that the Government will find their way to take the public into confidence with regard to the measures they propose to take in this matter.

1175. The *Bengalee*, writing on the subject of the partition of Bengal, says that the Bengalis are still as unreconciled to the partition as they were in 1905, and though there

Partition of Bengal.

may have been some lapses in a small interested and misguided section of the Muhammadan community in East Bengal, the prevailing feeling in that unhappy province is still as acute as ever, and perhaps even acuter than in the sister province, owing to the unmistakable difference in the status, policy and methods of the two administrations. East Bengal had been practically gagged since 1908, and the slight modification made by the government of Lord Hardinge in the Seditious Meetings Act has opened the flood-gate of the pent-up feeling of the people on the subject.

1176. The *Telegraph* says that it cannot agree with Sir Louis Dane when he suggests that the prosperity of the Punjabis is at the root of the increase of crime in

Crime in India.

the Punjab. There is no doubt that Demon Drink is everywhere responsible for violent crime. But then it is prosperity which leads up to the drink-habit. On the other hand, it is oftener than not that depression due to poverty or any other cause leads people to drown their sorrows in libations. What the Lieutenant-Governor of the Punjab should therefore do is to check the growth of the pernicious drink-habit and not console himself with the thought that it is the prosperity of the people in his charge to which may be attributed the growing increase of crime.

1177. The *Amrita Bazar Patrika* says that it is told that dacoities in the two Bengals are receiving the serious consideration of both the Local and Supreme Governments.

Ibid.

Now the matter being one in which the people themselves are no less interested than the authorities, one would wish that all facts regarding them, so far collected, were placed before the public, so that they might be in a position to know the real situation and co-operate with the authorities in all possible ways to put down lawlessness. It is a simple wonder that the authorities should seek to impress on the people the necessity of such co-operation, as if the latter are not themselves losers by the lawless action of dacoits. The fact is it is that peculiar monster—distrust and suspicion of the people—which is at the root of all the mischief. Only confide in the people and everything will be set right. Then, again, what is the proportion between ordinary dacoities and what are known by the name of "*bhadrалоке* dacoities"? Up till now no definite information on the subject is available, though it is of vital importance to the Indian public.

1178. The *Amrita Bazar Patrika* reports that a public meeting under official auspices was held at Mymensingh on Wednesday last for taking practical steps to check

Ibid.

dacoities and anarchical crimes in that district. The movement is certainly a laudable one. But before inaugurating it, the authorities would have done well to publish a list of dacoities and acts of anarchism already committed there. Then, again, how many of these dacoities were perpetrated by so-called *bhadrалоке*s and how many by professional criminals? The impression created by the public meeting in question is that the whole district is seething with this form of crime. Is that the case, or is it the fact that only a few stray dacoities have created unusual alarm both among the people and the authorities?

1179. The *Hindoo Patriot* says that a most sensible step is that just taken by the Lieutenant-Governor of Bengal, who, in a telegram addressed to the District Magistrate,

Ibid.

Mymensingh, has made certain suggestions by which the people would combine with the Government in the suppression of anarchical crime. The suggestions do not come a day too soon, and it would be well if other District Magistrates, in places where crime of this description is believed to be smouldering, were advised or acted on their own initiative in convening such public

BENGALUR,
31st Sept. 1911.

TELEGRAPH,
23rd Sept. 1911.

AMRITA BAZAR
PATRIKA,
25th Sept. 1911.

AMRITA BAZAR
PATRIKA,
22nd Sept. 1911.

HINDOO PATRIOT,
22nd Sept. 1911.

meetings, by which the inhabitants would see the necessity there exists of doing something to put down outrages on life and property committed in their midst.

INDIAN MIRROR,
23rd Sept. 1911.

1180. Whilst observing that India should not confine herself merely to political agitation for the betterment of her condition, the *Indian Mirror* says that the time

The advancement of India. has come when Indians should seriously reflect how they should employ their energies and resources for the good of the motherland. This is no time for indulgence in sickly sentimentalism, nor in inflated rhetoric. The work of Indian nation-building should commence with the younger generation. The young should be brought up so that they may be capable of self-restraint and of orderly, progressive citizenship. Beginning with moral education, Indians should proceed to the reconstruction of their social system in accordance with the needs of the age. Social service will induce the right spirit of nationalism, culminating in unselfish brotherhood. The journal concludes by saying that this is the time for India to learn and train herself, and not to waste her energies only in politics, and those, too, not always of a healthy character.

AMRITA BAZAR
PATRIKA,
25th Sept. 1911.

1181. The *Amrita Bazar Patrika* sincerely hopes that the resolution unanimously adopted at the Mymensingh meeting

Proposed wider grant of fire-
arms to villagers in Eastern Ben-
gal and Assam.

for wider grant of firearms to the village population will not only be accepted by the new Province Government but be given effect to at once.

Indeed, this is a remedy that may be presumed to go a long way towards putting a stop to dacoities and robberies.

HINDOO PATRIOT,
25th Sept. 1911.

1182. The postal notice issued by Government, prohibiting the posting of currency notes without insuring them, meets with the disapproval of the *Hindoo Patriot*. The journal

Government postal notice.

says that if Government is in earnest about saving money, let it begin by stopping the annual exodus of a dozen Governments to the hills. Once it started along that line, other reforms of a similar kind would suggest themselves, which would more than recoup the Government for the loss of the opium revenue. If the Government is not prepared for such heroic measures, there is no alternative but additional taxation, which will not be popular. If it shrinks from imposing fresh taxation, it should never have consented to the sacrifice of the opium trade. In any case, such paltry expedients as the one quoted above will simply make it unpopular, without giving it any material assistance in its financial difficulties.

BENGALUR.
23rd Sept. 1911.

1183. The *Bengalee* publishes the following letter of a correspondent:—"It has hitherto been the practice with the Collectorate

New forms of challan.

treasuries of all the districts in Bengal to use one sort of forms of *challan* in receiving fixed revenues and another sort of forms in receiving cesses. From the last June *kist* a new sort of forms of *challan*, amalgamating the contents of the former two sorts of forms, has been introduced, and the Collectors of Jessore and Khulna are now insisting that revenues and cesses of every estate must be paid in at one and the same time, making the entries of revenues and cesses in one and the same *challan*. Until the introduction of this new form zamindars were free to pay their revenues at one time and cesses at another time, if they so liked it. Now this insistence of the Collectors of Jessore and Khulna (I do not know of other places) not to receive payment of the revenues unless the cesses also were paid in at the same time, may compel some zamindars to be defaulters in revenue and thereby may ruin them once for all."

HINDOO PATRIOT,
25th Sept. 1911.

1184. The *Hindoo Patriot* is glad to find that what it anticipated has come to pass, namely, that no subsidy will be granted to the *Sulav Samachar* from April next, on

The *Sulav Samachar*.

the expiration of the present contract. It indicates an implied admission of the Government's mistake in the matter of subsidizing newspapers directly, for which the Government should be congratulated. It goes to show that the Government is always open to correction and inspired by lofty ideals. It must not be forgotten at the same time that one has no fault to find with the Government as regards their policy of utilizing the vernacular press in order to explain their principles and policy to the masses of the people, who could

only be reached through the medium of the vernacular organs. The journal says that it strongly supported this policy, but had the misfortune to disagree with the Government in regard to the method of carrying out that policy.

1185. The *Amrita Basar Patrika* reports that the latest effort of the London Muhammadan League is directed towards the establishment of a separate High Court in Eastern Bengal and Assam, and a more mischievous proposal cannot be conceived. The journal asks what has the Moslem League of London, which does not contain one Mussalman of the new province on its rolls, or the *Times*, or its correspondent either, got to do with a question which concerns the Hindus and Mussalmans of united Bengal? Did any of them commission Mr. Amir Ali and his followers to demand a separate High Court for the new province? True, Nawab Salimulla and a few other helpless or interested Mussalmans are in favour of the change; but surely, they do not constitute the educated and independent section of the Hindu and Mussalman community of Eastern Bengal.

And is it necessary to remind the Government that if effect be given to the proposal of the London Moslem League, it will bring about another bitter agitation in the country, something like what the partition of Bengal gave rise to?

III.—LEGISLATION.

1186. On the subject of the clauses of the Bill introduced by the Hon'ble Mr. Clarke at the meeting of the Imperial Legislative Council for the amendment of the Indian Post Office Act of 1898, the *Hindoo Patriot* says that another point is the charging of a fee for enquiry into alleged loss or non-delivery of registered and other articles. This, the journal says, is just in contravention of the policy laid down in the Indian Post Office Act. The Post Office works for the benefit of the people, and postal officials are paid by the people to rightly carry on the duties of transmission, and to pay an additional fee for enquiring into some irregularity in transmission strikes us as a little curious. The editor sincerely hopes that the public will enter a strong protest against this section of the Bill as amended, and hopes that Government will see their way not to pass these amendments, which seriously affect the every-day life of the people. The other clauses of the Bill are very necessary for the good conduct of the State, to which the journal gives every support.

1187. The *Amrita Basar Patrika* says that there may be a difference of opinion regarding the financial charge of Mr. Gokhale's Education Bill, but as regards its main object, free mass education, there is not a dissentient voice. Anent, however, the question of Indian public opinion, the Civilian diplomats have a very simple and easy solution. If it be a strongly-pronounced opinion on the part of the majority of the people, they advise the Viceroy, and through him the Secretary of State, that to yield to the clamour of the people will be a confession of weakness, which is likely to undermine the foundation of British prestige. If, on the other hand, public opinion is not so very strongly expressed, they say that it does not voice the sentiments of the people and should not therefore be heeded. As regards the question of elementary education to the masses, it ought to appeal to a sense of duty of the Government of the most sacred character. With some scanty exceptions, most of the earnings of the masses, consisting mainly of the agricultural population, go to the coffers of the State. The Government no doubt spends the money for many public purposes; but do the lowest strata of the people have any appreciable share in the benefits that accrue from such public expenditure? The editor fears not. It is thus the bounden duty of the Government to find money for this great need of the lower classes in the shape of primary education by curtailing expenditure in other departments, if necessary, without raising the plea of "no funds."

AMRITA BASAR
PATRIKA,
21st Sept. 1911.

HINDOO PATRIOT,
23rd Sept. 1911

AMRITA BASAR
PATRIKA,
23rd Sept. 1911.

MUSALMAN,
22nd Sept. 1911.

1188. Writing on the subject of special representation for Muhammadans, the *Musalman* states that it is not its policy to accentuate the differences already existing between the different communities, but as its Hindu brethren are moving heaven and earth to prove that the Muhammadans are not really in need of any special representation it is the duty of the Muhammadans to show them as clearly as possible that their interests—such interests as have been enumerated above—are not as a rule safe in the hands of their Hindu fellow-countrymen. It would be no exaggeration if one were to say that it is the Hindus who are responsible for this demand for special representation of the Mussalmans; and to say that, under the present circumstances, the Muhammadans should have no special representation, though they may be ethnologically the same with the Hindus, is, to use the mildest expression, simply childish.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

AMRITA BAZAR
PATRIKA,
21st Sept. 1911.

1189. The *Amrita Bazar Patrika* says that the news that reaches it affecting villages lying on both banks of the river Kapatakhyia in Jessore is about as heart-rending as anything can be. Of all the blessings of God to man, none is purer, better and more indispensably essential to the preservation of life than water. The rains have not been satisfactory this year, and thus most tanks, ponds, and reservoirs have little or no water left. The thousands of human beings who live on both banks of the river have thus no other alternative but to use the water of this stream; and such is the deplorable condition this year that people from long distances have been coming to the river for their supply of water. But after all their labour and trouble what it is they come upon? Why, the water of the Kapatakhyia, usually so clear and transparent, has already been discoloured into a reddish hue. The stench, again, is overpowering, and the fish supply is all but gone. And to what is the present condition of the Kapatakhyia river due? Well, it is to the steeping of jute. And though it is only a fourth part of the total production that has so far been steeped, the water has already become unfit for human and cattle consumption. It may be realised from this what it will result in if the steeping goes on unchecked. The situation is, therefore, a grave one in all conscience; and unless the District Magistrate move in the matter immediately and earnestly, the whole population will shortly be brought to death's door. The heads of the district administration—the Magistrate, the Superintendent of Police, and the Civil Surgeon—have a duty both to the Government and the people to step in and put a stop to the evil which in no time would deepen into a curse. The matter should draw the immediate attention of the Government, as prompt action is urgently necessary.

VI.—MISCELLANEOUS.

HINDOO PATRIOT.
21st Sept. 1911.

1190. The *Hindoo Patriot* regrets to note the death of the Maharaja of Cooch Behar, and says that a native prince of his stamp during an eventful period in the history of India has a preponderating influence for good, and must be looked upon as a great factor in cementing good relations between the rulers and the ruled. Being prominently seen during his time at all functions that tended to bring the classes and masses together, he not only made himself most welcome in every circle, but he also effected a great deal of good by assisting the people of different classes in the better understanding of one another. His life's work is far-reaching in its results, inasmuch as it helped the very necessary work in these days of keeping the forces of strife and disunion as much as possible, in the limited circle of his influence, completely under control.

1191. The *Indian Mirror* says that the latest act of heroism on the part of an English official is reported from the Rampur Hât subdivision; and it particularly rejoices to find that this official is united to India in a special degree by his marriage to a Bengali lady. The journal says the reader will remember that it had occasion, not long ago, to offer its congratulations on the union of Mr. Maitland with the daughter of Dr. P. K. Roy. Mr. Maitland is the first English Civilian to marry a Bengali lady, and the happy union received the blessings of the whole country. Mr. Maitland is now Subdivisional Magistrate of Rampur Hât, and it is his heroism that is spoken of to-day.

INDIAN MIRROR,
22nd Sept, 1911.

F. D. BARTLEY,
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OFFICE OF THE BENGAL SPECIAL DEPT.;
9, ELYSIUM ROW,
The 30th September 1911.

